



*Serenissima Anna D. G. Angliae
Scotiae Franciae & Hiberniae
Regina Fidei Defensor.*

Sold by Benj. Harris at the Golden Boars Head in Grace Church.

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T H E

Protestant Tutor,

Instructing YOUTH, and Others,

In the Compleat Method of

Spelling, Reading, and Writing

True English :

Also, Discovering to them the Notorious
ERRORS, Damnable DOCTRINES,
and Cruel M A S S A C R E S,

O F T H E

Bloody Papists;

Which E N G L A N D may Expect from a

Popish Successor.

With Instructions for Grounding them in the

True Protestant Religion.

To which is Added,

The Preamble to the P A T E N T for Crea-
ting the Electoral Prince of HANNOVER, a
Peer of this Realm, as Duke of CAMBRIDGE:
With several other Remarkable Matters.

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THE Preface, shewing the Reasons for Publishing at this Juncture, a Protestant Tutor for Youth. 1. Proper Lessons out of the Holy Scriptures. 2. Words from One Syllable to Nine, Alphabetically Digested, plain and easy for the meanest Capacity to spell. 3. A Catechism collected from the Word of God, by which Protestants may baffle all the Arguments of the Church of Rome. 4. A little Book of Martyrs, containing, an Account of the bloody Cruelties of the Papists, with a particular Relation of the late Sufferings in the West of England. 5. The Preamble to Queen ANNE's Patent, for Creating the Electoral Prince of HANNOVER a Peer of this Realm, as Duke of CAMBRIDGE. 6. A New Litany in Verse, adapted to the Constitution of a free People, in opposition to Papacy, pack'd Juries, and Arbitrary Power. 7. The Three-fold State of a Christian, discover'd, by Nature, Grace, and Glory. 8. A Prospect of Popery, as it has appear'd under its several Disguises, since the beginning of that bloody Reign of MARY the Cruel. 9. The Spanish Invasion, in 1558. 10. The Gun-powder Treason, Nov. 5. 1605. 11. The Massacre in Ireland, where above Three Hundred Thousand innocent Protestants, were Butcher'd by the Papists, as also the Massacre in Paris, &c. 12. The Burning of London by the Papists, in 1666. 13. A Relation of the popish Plot in 1678. 14. The Murder of Sir Edmund Bury-Godfrey. 15. And the Burning of the Pope in Effigie at Temple-Bar, Nov. 17th. 1679. 16. The Verses, Mr. Rogers, left as a Legacy, to Ten small Children, before he was burnt. 17. An Alphabet of Lessons, proper for the Sons of Free-born English-men, to copy after, containing, all the Victories obtain'd by that Protestant General the D. of Marlborough, since the Reign of K. William of blessed Memory. 18. Ample Directions for Writing true English. 19. Seasonable Advice to Parents and Children, with suitable Prayers and Graces, for before and after Meat. Lastly, the Prophecies and Predictions, of that late Learned and Reverend JAMES USHER, Lord Archbishop of Armagh, Lord Primate of Ireland, Relating to England, Scotland, and Ireland.

Price Sticht, Eight pence. Bound One Shilling.

T H E

P R E F A C E.

To all Protestant Parents, and School-Masters, in Great Britain, &c.

WHereas in some of the late Reigns, the Enemies to the Protestant Religion, and the Liberties and Properties of Free-born Englishmen, were countenanc'd to such a Degree, that, with the Poison of their damnable Doctrines, and detestable Heresies; they had infected the Principles of our Youth, with the Libertine Spirit of Atheism and Debauchery, even to the utter Ruin of Piety and good Manners: So that it was the Opinion of most wise Men, England was next Door to Ruin, and Popery and Slavery ready to deluge us in a Flood of execrable Miseries and Calamities.----- But God, who always had preserv'd us, as the Apple of his Eye, from a World of imminent Dangers, in the very Instant, when all Means of Hope fail'd us, rose up to our Deliverance, made bare his Arm to rescue us, and put a Stop to the Effusion of innocent Blood within our Streets. Then, 'twas, Fellow-Countrymen, and Women, That Thousands of this little Book, in a lesser Volumn, were first printed, to open the Eyes of Protestants, and discover to them the horrid and impious Designs of the Papists, who had stoll'n into our Places of Honour and Preferment, the better to inable the damnable See of Rome, to undermine and ruin our State. Shall we forget Gun-Powder-Plots, Assassinations, the burning of our City, Martyrdoms of Thousands

The Preface.

of Protestants, the murdering of our Friends and Relations, the Smithfield Fires, and the Invaders of our Religion, Laws, Liberties and Properties? No; no: Let us not degenerate into Creatures worse than Beasts, by suffering our selves to be hood-wink'd to our past Deliverance: Let us remember the immortal RUSSEL, ESSEX, Sydney, Lysle, Armstrong, and the rest of our meritorious Worthies, who were Lovers of the Protestant Religion, that Good Old Cause, for which they sacrific'd all that was dear to them; some by Death, some by Whipping and Pillories, and others by Fines, &c. I say, Let us not only remember it our selves, but teach and imprint it in the Hearts of our Youth, that they may imitate so great and venerable Patriots of their Country, and oppose the Damnable and Heretical Doctrines of the Church of Rome: For tho' Heaven continues its Blessings to us, under the Auspicious Reign of a QUEEN so firmly united to the Protestant Interest, yet there are still lurking in Holes and Corners, those Jesuitical Sowers of Sedition and Strife; who to ingratiate themselves with our Youth, give a Loose in their Company to Debauchery and Profaneness, to make 'em the more easy (if a Time should be, which God Almighty prevent) to swallow and digest the Hellish Notions of their Idolatrous Religion.

But I shall add no more, only inform you, that the reprinting of this little Book, has occasion'd it to be richly stor'd with more Variety of useful Subjects than ever, for the educating of our Youth in the exact Spelling, Reading, and Writing true English, and promoting the Protestant Interest; which is the hearty Design and Prayer of Thine,

B. H

Pro

Prov. 22. 6. *Train up a Child in the Way he should go, and when he is old, he will not depart from it.*

Ephes. 1. 1. *Children, obey your Parents in the Lord; for this is right.* ♦

1 Chron. 28. 9. *My Son, know thou the God of thy Fathers, and serve him with a perfect Heart, and with a willing Mind, for the Lord searcheth all Hearts.*

The Roman small Letters.

a b c d e f g h i j k l m n o p q r s t u v w x y z, &c.

The Italick small Letters.

a b c d e f g h i j k l m n o p q r s t u v w x y z, &c.

The English small Letters.

a b c d e f g h i j k l m n o p q r s t u v w x
y z, &c.

Roman Capitals.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

Italick Capitals.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

The English Capitals.

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z.

The

The Five Vowels.

a e i o u.

The Consonants.

b c d f g h j k l m n p q r s t v w x y z.

Double Consonants.

ct sb sh sk fl ff.

Other Double Letters.

li fi ffi & æ œ.

a	e	i	o	u
ab	eb	ib	ob	ub
ac	ec	ic	oc	uc
ad	ed	id	od	ud
af	ef	if	of	uf
ag	eg	ig	og	ug
ak	ek	ik	ok	uk
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
as	es	is	os	us
at	et	it	ot	ut
ax	ex	ix	ox	ux

a	e	i	o	u
ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
fa	fe	fi	fo	fu
ta	te	ti	to	tu
xa	xe	xi	xo	xu
va	ve	vi	vo	vu
wa	we	wi	wo	wu

a	e	i	o	u
bat	bet	bit	bot	but
cad	ced	cid	cod	cud
dad	ded	did	dod	dud
fal	fel	fil	fol	ful
gad	ged	gid	god	gud
hac	hec	hic	hoc	huc

lap	lep	lip	lop	lup
bra	bre	bri	bro	bru
cha	che	chi	cho	chu
dra	dre	dri	dro	dru
fla	fle	fli	flo	flu

A Definition of Vowels and Consonants.

A Vowel hath a perfect sound in it self, and is often a Syllable, as in a *man*, e-*ver*, I *will*, O *Lord*, U-*ni-ty*, and many others.

With-

AApothecary 	BButcher 	CCombmaker 	DDistiller 
EExecutioner 	FFarrier 	GGoldsmith 	HHatmaker 
JJoiner 	KKnife-Grinder 	LLinner 	MMusician 
NNeedlemaker 	OOculist 	PPipemaker 	QQuivermaker 
RRopemaker 	SSawyer 	TTurner 	Uupholster 
XXtortioner 	ZZealot 	YYatch Builder 	Wwatchmaker 
			

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Without a Vowel you can make no manner of sound, as in *hng* *frt* *brng*, *lng*, *dmb* all which spell nothing, but if *a* be added to the first, *e* to the second, *i* to the third, *o* to the fourth, and *u* to the fifth, they will then spell *hang*, *fret*, *bring* *long* *dumb*.

There are sometimes two Vowels in one Syllable, which are called Dipthongs, as having a double sound, twelve of which are called proper Dipthongs, namely,

ai ay au aw
ei ey eu ew
oi oy ou ow

As in these words, *Faith Day, Aul, Saw, Either, Eye, Eu- much, Dew Oil. Oyster Our Owl.*

There are eight other which are called improper Dipthongs, viz. *ea, ie, ee, eo oa, oo, ui, ou*, as in the Words following, *Meat, Thief, Feet, People, Goad, Food, Guide, Aloud.*

Directions for Spelling.

The easiest way for Learners, is to divide long Words into Syllables, and to remember, that when a Consonant comes between two Vowels, it must be join'd to the latter, or the Vowel toward your right Hand, as in *re-gard* *re-main*, *pre-serve*, *de-ceive*, &c.

Yet is not this Rule without Exceptions; for when *x* comes between two Vowels, then you must join it to the first, as *ex-ercise*, *ex-ile*, *ex-act*, *ex-amine* *ex-ample*, *ex-empt*, &c.

Again, When *ing* follows a Word of one Syllable, as *hear-ing*, *say-ing*, *find-ing* *com-ing*, *cat-ing*, &c. then the Consonant is join'd to the first Syllable.

Lastly, The same Rule must be observ'd in double Words, as *with-in*, *with-out*, *hand-maid*, *save-guard*, *where-of*, &c. where the word that is added is always spelt by it self.

There are long and short Syllables, and the Letter *e* at the end of an *English* Word, draws the Syllable from short to a long; and so it doth likewise of Syllables that are parts of Words. In Syllables that are whole words, the Letter *e* makes them to be pronounc'd long, as in *met*, *hid*, *hop*, *Lut*, *hate*, *mete*, *hide*, *hope*, *Lute*: And so it is likewise in Syllables that are parts of Words, as, *Timely*, *finely*, *rarely*, *stately*, not *tim-ly*, *fin-ly*, *rar-ly*, *stat-ly*,
Other

Other Syllables are made long, by making a Vowel a Diphthong, as in

Whet, met, net her, far, fat.

Wheat, meat, neat, hear, fear, feat.

Of Letters written, but not pronounc'd.

But tho' as you see *e* in some Words makes the Syllable long, yet it hath no sound in others where a Vowel follows it.

As in *peace-able, charge-able, service-able, change-able* and divers other words and proper Names, neither does it seem of any use in words that end in *re, as, Serve, save, starve, crave, slave perceive, receive, deserve, love, prove* &c. but yet it must be written, except you add another Syllable to each (or any) of them, as *serving, saving, starving, craving, slaving, perceiving, receiving, deserving, loving, proving*, &c.

Of Letters written, but not sounded.

Where *e* is sounded at the end of a Word, it must never be left out, as in *Jubile, Phebe, Eunice, Jesse, Epitome*, &c.

When *ti* comes before a Vowel, they generally sound as *si*, as in *patient, faction, action, fraction, supposition, proposition, composition, declaration, commendation, admiration, congratulation, proportion, preparation*, &c. But when *s* goes before *ti*, as in *Question,ussian, combustion, suggestion*, and the like, this Rule does not hold; neither is it without another Exception, when words ending in *ti* or *ty* have another Syllable added to them, and that Syllable begins with a Vowel as in *mighty, mightier; weighty, weightier; plenty plentier, courtier, farrier*, &c.

Several Letters must be written, though they are not generally sounded, as *b* is not sounded in

Lamb, dumb, tomb, thumb, comb, limb, climb, coxcomb, doubt, debt, debtor, doubtful, doubtless, indebted, subtil, subtilty, &c.

c is not sounded, when it comes between a Vowel and *k*, but yet must be written, as in *back, lock, knock, frock, stock, dock, thick, neck, stick, thick, mock, bricks*, &c. and when *e* follows *s* it hath no sound, as in *schism, conscience, laciviousness, transcend*, &c.

Some *English* Terminations end in *ce, ance, ence, inence, unce, since, advance, entrance, abundance, assistance, pretence, presence, patience, renounce, denounce, pronounce, convince*, &c.

But the following words are written with *se*, as in *Incense*, *propense*, *sense*, *conscience*, and the like *ch* sounds like *k* in the following Examples, *Monarch*, *stomach*, *Patriarch*, *School*, *Malachai*, *choleric*, *cholick*, *Chronology*, *Chronicle*, *Eunuch*, *Anarchy*, *Chirurgion*, *Arch-angel*, *Chimical*, *Mechanick*.

gh are oftentimes sounded much like an *f*, as in *rough*, *cough*, *laugh*, *enough*, &c.

gh by the breathing forth the *q* has a sound in *sought*, *bought*, *wrought*, *might*, *night*, *height*, *weigh*, *weight*, *freight*, *right*, *consciousness*, &c. but *g* is used yet not sounded, in *design*, *resign*, *Ensign*, *reign*, *feign*, *Prize*, and others; when you write an *e* after *g* it will sound like *j* Consonant, as in *change*, *strange*, *agent*, *generation*, *general*, *George*, *gentil*, *gentle*, &c. except in *vinegar*, *hunger*, *eager*, *finger*, *together*, *target*, *bragged*, *gilding*, &c.

gi sound as *ji*, in *ginger*, *giant*, *Clergy*, *imagine*, *magistrates*, &c. but very often otherwise, as in *begin*, *begging*, *girt*, &c. *u* often follows *g*, and is not sounded in *plague*, *guard*, *guide*, *disguise*, *league*, *tongue*, *guile*, *guist*, *illogue*, *rogue*, *catalogue*, *ilogue*, *epilogue*, *prorogue*, *guilt*, *guarantee*, *guilty*.

h does not sound after *r* or *g*, as in *Rhine*, *Rhetorick*, *Rheum*, *dunghil*, *ghost*. We commonly write *y* when a sound depends on it at the end of a word, as *why*, *thy*, *poverty*, *my*, *try*, *reply*, *misery*, &c. No English word ends in *i*. but always like the former Examples.

L is not sounded in *walk*, *saloon*, *talk*, *talking*, *Ralph*, *Holmesey*, *folk*, *half* &c. Yet it ought to be sounded and writ always, else the Pronunciation or writing is false. *l* be used at the end of a Monosyllable, or a word of one Syllable, it must be doubled, as in *fall*, *full*, *fill*, *bill*, *all*, *ball*, *call*, *small*, *all*, *wall*, *well* &c. But in words that have a Diphthong, *l* must be writ single, as in *sail*, *bail*, *oil*, *snail*, *foyl*, *toyl*, *coyl*, *neyl*, *quail*, *frail* &c. As also in Polysyllables, or words of more than one Syllable (ending in *l*) as in *April*, *channel*, *quarrel*, *evil*, *devil*, *bandful*, *insul*, *special*, *cordial*, *usual*, *burial*, *funeral*, *tribunal*, *material* &c.

There are many words in which *ph* do sound as *f*, as *Geography*, *Cosmography*, *Epitaph*, *Nymph*, *Pamphlet*, &c. *p* is not sounded in *Psaltery*, *Psalms*, *receipts*, *temptation*, *tempt*, *symptom*, *exempt*, &c.

When *l* happens immediately before *e* at the end of a word, *e* rebounds, and seems to turn back upon *l*, as in

B

able

&c.

Bu

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able, ample, bramble, little temple, people, ample, pimple, simple, needle, nettle, buckle, bubble, juggle, hustle, kindle, Thimble, &c. And the like happens when *r* comes before *e*, as in Tygre, lustre, lucre, maugre, Mitre sepulchre, &c.

Ey sounds like ay, as in convey, survey, obey, grey, key, eight, rein, deign, weigh, reign height, &c.

Where *i* is founded, *y* is writ at the end of some words as in Attorney, Hackney, Alley, Abbey, Barley, burley, Whimsy, Anglesey, Putney, Cockney, eye, Chimney, money, honey, &c.

Ei sounds like *e* long, in Heifer; either, receive, deceive, conceive, receipt, forfeit, &c.

Where a sound depends on *u* at the end of a word, is always joyn'd with it, as in sue, due, value, construe, sue, virtue, revenue, retinue, &c.

Ew is always writ and keep the sound in ewe, dew, chequer, new, knew, brew, H brew, Andrew, sewer, steward, lewd, &c.

Y is founded like *i* in Hypocrite, Type, Martyr, Synod, Saviour, Myrrh, Sympathy, Apocalips, mystical Synagogue, Etymology, &c.

When *ea* meet in one Syllable, they sound like *e* long as in seal, eat, bread, or beat, beast, bean, cheat, meat, reeve, Easter, read, head, teach, stream, deal, fealty, knead, mead, nece, congeal, leed, leading, seat, great, wheat, &c. And when *ee* come together in one Syllable, they sound like *ee*, as chief, grief, thief, belief, relief, priest, bessege, yield, friend, cash, frontier, lieutenant, &c. But in the following words *e* is parted, as cli-ent, buri-ed, busi-er, espi-ed, di-et, bri-ers, quidri-ed, reli-ed, marri-ed, &c. And now they are not Diphthong.

N is not founded in Hymn, damn, solemn, &c. nor in Isle, Island, &c.

When *oa* meet in a Syllable, they cause *o* to be sounded long, as in Oats, Boats, Coats, cloak, stroke, goat, chace, coach, broach, hoarse, &c.

But *oa* are parted in Gilbo-ab, Abino-am, Bo-anerges, action, co-agulate.

Ou sounds broad in slouch, couch, flout, pouch, &c. sounds like *u* in double, Cousin, doublet, journey, adjourn, rage, encouragement, courtesie, &c.

But like *o* in bought, sought, fought, gourd, rigour, armour, colour, humour, Saviour, &c.

Ow sounds hard in cow, now, how, vowe, allow, toward, &c. but like *o* in low, slow, know, throw, crow, low, widow, arrow, narrow, follow, bestow, &c.

Do sounds like *u* short in *blood, hood, good, foot, &c.*
vi sounds like *u* in *fruit, fruitful, juice, pursuit, suit,*
fruit, suitable, &c.

But like *i* in *disguise, guide, build, beguile, &c.* *ui* are
 started in *pu-issant, genu-ine, fru-ition, perpetu-ity, &c.* and
 are not a Dipthong.

oy or *oi*, are sounded in *boy, coy, joy, ointment, oyl, boyl, re-*
gl, foal, cloister, employment, point, joint, jointure, poison, &c.

When *j* Consonant comes before any Vowel, it gene-
 rally sounds like *g*, as in *June, July, judge, jarring, just;*
conney, prejudice, joy, joint, judgment, jewel, &c.

T is always written, though little sounded before *ch*,
watch, stretch, catch, snatch, dispatch, ditch, bitch, Scotch,
ch, fetch, itch, witch, hatch, Dutch, &c.

In Words (or proper Names) of the singular number,
 that begin with a Vowel, and have the Letter *a* before
 them, you must put *an*, as *an Ass, an Eagle, an Ox, an*
Man, an ingenious Man, an Enemy, an Owl, an Elephant, an evil
Man, an eye, an ear, an honest Man, an Horse, an House, &c.
Heir, an Hare, &c. Observe in this, and many more
 examples, that *an* is also put before words that begin
 with *h*, which is reckon'd no Letter by Grammarians,
 likewise (instead of *my*) put *mine* before such words;
mine Ass, mine Ox, mine Enemy, mine House, &c.

Sentences to be learn'd by Heart: or, The dutiful
Child's Promises.

I will fear *G O D*, and honour my Queen.

I will heartily Pray for the Succession in the Illustri-
 ous House of Hanover.

I will honour my Father and Mother.

I will obey my Superiors.

I will submit to my Elders.

I will love my Friends.

I will hate no Man.

I will forgive mine Enemies, and pray to God for them.

I will learn my Catechism.

I will keep the Lord's Day holy

I will, as much as in me lyes, keep all God's Holy
 Commandments.

I will reverence God's Sanctuary for our God is a
 consuming Fire.

Awake, arise, behold thou hast

Thy Life a Leaf, thy Breath a Blast :

At Night lye down, prepar'd to have

Thy Sleep thy Death, thy Bed thy Grave.

Have Communion with few, be intimate with one.

Deal justly with all, speak Evil of none.

Les-sons for CHIL-DREN, di-vi-ded in-to
Di-stinct Syl-lables.

The First Les-son.

IF thy Bro-ther, the Son of thy Mo-ther, or thy Son
or thy Daugh-ter, or the Wife of thy Bo-som, or
thy Friend which is as thine own Soul, en-tice thee se-
cret-ly, saying, Let us go and serve o-ther God's, which
thou hast not known, thou nor thy Fa-thers.

Name-ly, of the God's of the Peo-ple which are round
a-bout you, nigh un-to thee, or far off from thee; from
the one End of the Earth, e ven to the o-ther End
of the Earth.

Thou shalt not con-sent un-to him, nor heark-en un-
to him, neither shalt thine Eye pi-ty him, nei-ther
shalt thou spare him, nei-ther shalt thou con-ceal him.

But thou shalt sure-ly kill him, thine Hand shall be
first up on him, to put him to Death, and af-ter-ward
the Hand of all the Peo-ple.

And thou shalt stone him with Stones that he die, be-
cause he hath sought to thrust thee a-way from the
Lord thy God, which brought thee out of the Land of
E-g-yp-t, from the House of Bon-dage.

And all *Is-ra-el* shall hear and fear, and shall do no
more a-ny such Wick-ed-ness as this is a-mong you.

The Se-cond Les-son.

NO W we be-seech you Bre-thren, by the co-ming
of our Lord Je-sus Christ, and by our ga-thering
to-ge-ther un-to him.

That ye be not soon sha-ken in Mind, or be trou-ble
neither by Spi-rit, nor by Word, nor by Let-ter,
from us, as that the Day of Christ is at hand,

Let no man de-ceive you by any Means; for that Day
shall

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shall not come except there come a falling a-way first, and that Man of Sin be re-veal-ed, the Son of Per-di-tion who op-po-seth, and ex-al-teth him-self a-bove all that is cal-led God, or that is wor-ship ped, so that he, as God, sitteth in the Tem-ple of God, shew-ing him-self that he is God

Re-mem-ber ve not that when I was yet with you, I told you these Things.

And now ye know, what with-hold-eth, that he might be re veal ed in his Time.

For the My ste-ry of In-i-qui-ty doth al rea-dy work; on-ly he who now let-teth, will let till he be ta ken out of the Way.

And then shall that Wick-ed be re veal ed, whom the Lord shall con-sume with the Spi-rit of his Mouth, and shall de-stroy with the Brightness of his Com-ing.

E-ven him whose Com-ing is af-ter the Work-ing of Sa-tan, with all Pow-er, and Signs, and ly-ing Won-ders.

And with De-ceive a-ble-ness of Un-righ-teous-ness in them that perish, be-cause they re-ceive not the Love of the Truth, that they might be sa-ved.

The Third Lesson.

Children, obey your Parents in all things, for that is well pleasing unto the Lord.

Whoso loveth Instruction, loveth Knowledge, but he that hateth Reproof, is Brutish.

Remember thy Creator in the days of thy youth, while the evil days come not, wherein thou shalt say, I have no pleasure in them.

The fear of the Lord, is the beginning of Wisdom; good Understanding have all they that keep his Com-mandments.

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother; for they shall be Ornament of Grace unto thy Head, and Chains about thy Neck.

Hear ye, Children, the Instruction of a Father, and attend to know Understanding.

Correction is grievous unto him that forsaketh the way, and he that hateth Reproof, shall die.

The Fourth Lesson.

THen Pi late took Je-sus, and scourg'd him, and the Sol-di-ers plat-ted a Crown of Thorns, and put it on his Head, and they put him in a Pur-ple Robe, and said, Hail King of the Jews, and they smote him with their Hands.

Pi-late there-fore went forth a-gain, and saith un-to them, Behold I bring him forth to you, that you may know that I find no Fault in him.

Then came Je-sus forth wear ing the Crown of Thorns, and the Pur-ple Robe, and Pilate saith un-to them, Behold the Man.

When the Chief Priests there-fore and Of-fi-cers saw him, they cri-ed out, say-ing, Cru-ci-fy him : Pi-late saith un-to them, Take ye him, and Cru-ci-fy him, for I find no Fault in him.

The Jews an-swer-ed him, We have a Law, and by our Law he ought to die, be-cause he made him-self the Son of God.

The Fifth Lesson.

WHen Pi-late there-fore heard that Say-ing, he was the more a-fraid ;

And went a-gain into the Judg-ment Hall, and saith un-to Je-sus, whence art thou ? But Je-sus gave him no An-swer.

Then saith Pi-late un-to him, Speak-est thou not un-to me know-est thou not, that I have Pow-er to cru-ci-fy thee, and have Pow-er to re lease thee.

Je-sus an-swer'd, Thou could-est have no Pow-er at all a gainst me, ex-cept it were given thee from a bove : there fore he that de li-ve-red me un-to thee, hath the great-er Sin.

And from thence-forth Pi late sought to re lease him, but the Jews cri ed out, say-ing, if thou let this Man go, thou art not Cæsar's Freind ; who-so-e-ver ma-keth him self a King, speak eth against Cæ sar.

The Sixth Lesson.

WHen Pi late there fore heard that Say-ing, he brought Je sus forth, and sat down in the Judg-ment

ment-Seat, in a Place that is called the Pave-ment, but in the He-brew Ga-ba tha.

And it was the Pre-pa-ra-ti-on of the Pass-o-ver, and a-bout the sixth Hour; and he saith unto the Jews, be-hold your King.

But they cri-ed out, a-way with him, a-way with him, cru-ci-fy him: Pilate saith un-to them, shall I cru-ci-fy your King? The Chief Priests an-swer-ed, we have no King but Cæ-sar.

Then de-li-ve-red he him there fore un-to them to be cru-ci-fi-ed, and they took Je-sus and led him a way.

And he bear-ing his Croßs, went forth in-to a Place, cal led the Place of a Scull, which is cal led in the He-brew Gol-go tha.

The Seventh Lesson.

AND there follow'd Je-sus a great Company of Peo-ple, and of Women, which also bewail'd and la-mented him.

And Je-sus turning unto them, said, Daughters of Je-rusalem, weep not for me, but weep for your selves, and for your Children.

For behold, the Days are coming, in the which they shall say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck:

Then shall they begin to say to the Mountains, fall on us, and to the Hills, cover us.

For if they do these Things to the green Tree, what shall be done to the dry?

And there were also two Malefactors led with him to be put to Death.

And when they were come to the Place that is called *Calvary*, there they crucify'd him, and the Malefactors, one on the right Hand, and the other on the left.

The Eighth Lesson.

Then said Je-sus. Fa-ther, for-give them, for they know not what they do. And they par-ted his Ray-ment and cast Lots.

And the Peo-ple stood be-hold-ing, and the Ru-lers al-so with them, de-ri-ded him, saying He sa-ved o-thers

thers, let him save him-self, if he be Christ, the Chosen of God.

And the Sol-diers al-so meeck-ed him, com-ing to him, and of-fering him Vi-ne gar, and say-ing, If thou be the King of the Jews, save thy self.

And a Su-per-scrip-ti-on was al-so writ-ten o-ver him in Let-ters of Greek, and La-tin, and Hebrew: This is the King of the Jews.

The Ninth Lesson.

AND one of the Malefactors which was hanged rail'd on him, saying, If thou be Christ, save thy self and us.

But the other answering, rebuk'd him, saying, Dost thou not fear God, since thou art in the same Condemnation?

And we indeed justly, for we receive the due Reward of our Deeds, but this Man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom; and Jesus said unto him, verily I say unto thee, to Day shalt thou be with me in Paradise.

And it was about the sixth Hour, and there was Darkness over all the Earth, until the Ninth hour, and the Sun was darkned, and the Vail of the Temple was rent in the midst.

And when Jesus had cried with a loud Voice, he said Father, into thy Hands I commend my Spirit; and having said thus, he gave up the Ghost.

Now, when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man, and all the People that came together to see these Things, beholding the Things which were done, smote their Breasts and returned, and all his Acquaintance and the Women that follow'd him from Galilee, stood afar off beholding these Things.

The Tenth Lesson.

AND behold there was a Man named Joseph, a Counsellor, and he was a good Man, and a just (the same had not consented to the Counsel and Deed of them) he was of Arimathea, a City of the Jews, (who also him-

If waited for the Kingdom of God.

This Man went unto *Pilate*, and begged the Body of *Jesus*, and he took it down and wrapped it in Linnen, and laid it in a Sepulchre that was hewen in Stone, wherein never Man before was laid.

And that Day was the Preparation, and the Sabbath drew on; and the Women also which came with him from *Galilee* followed after, and beheld the Sepulchre, and how his Body was laid.

And they returned and prepared Spices and Ointments and rested the Sabbath-day according to the Commandment.

The Eleventh Lesson.

By Faith, Moses, when he was born, was hid three Months of his Parents, because they saw he was a proper Child, and they were not afraid of the King's Commandment.

By Faith Moses when he was come to Years, refused to be call'd the Son of Pharaoh's Daughter; chusing rather to suffer Affliction with the People of God, than to enjoy the pleasures of Sin for a Season.

Esteeming the Reproach of Christ greater Riches, than the Treasurer in Egypt; for he had Respect unto the Remuneration of the Reward.

By Faith, he forsook Egypt, not fearing the Wrath of the King; for he endured, as seeing him who is invisible.

And what shall I more say; for the Time would fail me; I tell of Gideon, and of Barack, and of Sampson, and Jephtha, of David also, and Samuel, and of the Prophets, who through Faith subdu'd Kingdoms, wrought Righteousness, obtain'd Promises, stopp'd the Mouths of Lyons, quenched the Violence of Fire, escap'd the Edge of the Sword, of Weakness were made Strong, waxed valiant in Fight, and to Flight the Armies of the Aliens.

Women receiv'd their Dead rais'd to Life again, and others were tortured, not accepting Deliverance, that they might obtain a better Resurrection.

The Twelfth Lesson.

AND others had Tryal of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonments.

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They were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy; they wandered in Desarts, and in Mountain and in Dens and Caves of the Earth.

And these all having obtained a good Report, through Faith, received not the Promise, God having provided some better Thing for us, that they without us, should not be made perfect.

Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us.

Looking unto Jesus, The Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God.

For consider him that endureth such Contradictions of Sinners against himself, least he be weary'd and faint in your Minds, ye have not resisted unto Blood, striving against Sin.

The Thirteenth Lesson.

AND I saw a-no-ther An-gel come down from Heaven, having great Power, and the Earth was light with his Glo-ry, and he cry-ed might-ily with a strong Voice, say-ing Ba-by-lon the great is fal-len, is fal-len, and is come the Ha-bi-ta-ti-on of De-vils, and the Hold of e-very foul Spi-rit, and the Cage of e-very un-clean and hate-ful Bird.

For all Na-ti-ons hath drank of the Wine of the Wrath of her For-ni-ca-ti-on, with her, and the Mer-chants of the Earth are wax-ed Rich, through the a-bun-dance of her De-li-ca-cies.

And I heard a-no-ther Voice from Heaven, say-ing, Come out of her my Peo-ple, that ye be not par-ta-kers of her Sins, and that ye re-ceive not of her Plagues: For her Sins have reach-ed un-to Heaven, and God hath re-mem-bred In-i-qui-ties.

Re-ward her, even as she hath re-mar-ded you, and dou-ble un-to her dou-ble, ac-cor-ding to her Works, in the

which she hath fil-led, fill to her dou-ble. How much she hath glo-ri-fi-ed her self, and li-ved de li ci ou-sly, so much Tor-ment and Sorrow give her : For she saith in her Heart, I sit as Queen, and am no Wid dow, and shall see no Ser row.

There fore shall her Plagues come in one Day, Death and Mour-ning, and Fa-mine, and shall be ut-ter-ly burnt with Fire ; for strong is the Lord God who judg-eth her.

The Four-teenth Les-son.

AND the Kings of the Earth, who have com mit ted For-ni-ca-ti-on with Ba-by-lon, and li-ved de li-ci-ous-ly with her, shall be-wail her, and la-ment for her, when they shall see the Smoak of her bur-ning stand-ing a far off for the Fear of her Tor-ment : Say-ing, a-las ! a-las ! that great Ci-ty *Ba by-lon*, that migh-ty Ci-ty ; for in one Hour is thy Judg-ment come.

And a migh ty An gel took up a Stone like a great Mill-stone, and cast it in-to the Sea, say-ing thus with Vi-o-lence shall that great Ci-ty *Ba by-lon* be thrown down, and shall be found no more at all, and the Voice of Har-pers and Mu si-ci-ans, and of Pi pers, and Trum-pe-ters shall be heard no more at all in thee.

And the light of a Can-dle shall shine no more at all in thee ; and the Voice of the Bride groom and of the Bride, shall be heard no more at all in thee, for thy Mer-chants were the great Men of the Earth, for, by thy Sor-ce-ries were all Na-ti-ons de-ceiv ed.

And in her was found the Blood of the Pro-phets and of Saints, and of all that were slain up-on the Earth.

The Fif-teenth Les-son.

AND after these things, I heard a great Voice of much Peo-ple in Hea-ven, say-ing, *Al-le-lu-jah*, Sal-va-ti-on, and Glo-ry, and Ho-nour, and Pow-er, un-to the Lord our God : for true and righ-te-ous are his judg-ments, for he hath judg-ed the great Whore, which did cor-rupt the Earth with her For-ni-ca-ti-ons, and hath a-ven-ged the Blood of his Ser-vants at her hand.

And a-gain they said *Al-le-lu-jah*, and her smoke rose up for e-ver and e-ver, and the Four and twen-ty El-ders, and the four Beasts, fell down and wor-ship-ped

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God that sat on the Throne, say-ing, *Amen Al-le lu-jah* and a Voice of migh-ty Thun-de-rings, say-ing, *Al-le-lu-jah*, for the Lord God Om-ni-po-tent reign-eth, let us be glad and re-joyce, and give Ho-nour to him.

The Six-teenth Les-son.

AND I saw an An-gel as-cend-ing from the East, ha-ving the Seal of the li-ving God ; and he cry-ed with a loud Voice to the four An-gels, to whom it was gi-ven to hurt the Earth and the Sea, say-ing, hurt not the Earth, nei-ther the Sea, nor the Trees, till we have seal-ed the Servants of our God in their Fore-heads.

And I heard the Num-bers of them which was seal-ed and there was seal-ed an hun-dred for-ty and four thou-sand of all the Tribes of the Chil-dren of *Is-ra-el* : Of the Tribe of *Ju-dah* were seal-ed twelve thousand ; of the Tribe of *Ru-ben* were seal-ed twelve thousand ; of the Tribe of *Gad* were seal-ed twelve thou-sand ; of the Tribe of *Ash-er* were seal-ed twelve thou-sand ; of the Tribe of *Neph-tha-li* were seal-ed twelve thou-sand ; of the Tribe of *Ma-na-ses* were seal-ed twelve thou-sand.

Of the Tribe of *Si-me-on* were sealed twelve thou-sand of the Tribe of *Le-vi* were seal-ed twelve thou-sand ; of the Tribe of *Is-sa-char* were seal ed twelve thou-sand ; and the Tribe of *Za bu-lon* were seal-ed twelve thou-sand ; of the Tribe of *Jo-seph* were seal-ed twelve thou-sand ; of the Tribe of *Ben ja-min* were seal ed twelve thou-sand.

As-ter this, I be-held, and lo a great mul-ti-tude which no Man could num-ber, of all Na-ti-ions and Kin-dreds, and Peo-ple and Tongues stood be-fore the Throne, and be-fore the Lamb, cloath ed with white Robes, and Palms in their Hands, and cri ed with a loud Voice, say-ing Sal-va-ti-on to our God which sit-teth upon the Throne, and unto the Lamb.

And all the An-gels stood round a-bout the Throne and a-bout the El-ders, and the four Beasts, and seck-ed be-fore the Throne on their Fa-ces, and wor-ship-ped God, say-ing, *A-men*. Bles-sing, and Glo-ry, and Wag-dom, and Thank-si-gi-ving, and Ho-nour, and Pow-er and Might, be un-to our God, for e-ver and ever, *A-men*.

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17

Proverbial Sentences to be learn'd by Heart.

A Woman conceals what she knows not.

A proud Wife and a Back door, oft makes a rich man poor.

Better be envied, than pitied.

Better say here it is, than here it was.

Death keeps no Kalender.

Drawn Wells have the sweetest Water, and are seldom dry.

Words of one Syllable Alphabetically Digested.

A	bath	boy	cake	chew	close
B	bay	branch	calf	chide	cloths
Ace	beam	brake	call	child	clods
Oft	bees	brand	calm	chief	cloud
Odd	belch	brass	calve	chime	coul
Thge	beast	bray	came	chine	coast
ribn	belt	bread	camp	chinks	coat
be oim	bear	breast	canst	chip	cock
rib	bell	breath	care	chirp	colt
le	best	bred	cart	choak	come
all	bind	bride	catch	choice	cook
oms	birth	brink	case	chose	cool
and	bird	brick	cause	chop	cord
ot	black	brim	caught	Christ	cost
ork	blade	bright	caul	church	corps
ndok	blame	broad	cease	churl	couch
tudip	blaze	broach	chain	chuse	count
Kimunt	blefs	brook	chance	cite	course
e thwl	blind	broth	chalk	claim	court
whik	blood	brought	change	clad	cow
ithy	blow	bruise	charge	clap	craft
h fi	blue	bruit	charge	clark	crag
B	blush	buds	chafe	clasp	crave
ronabe	boar	built	chaff	claw	crawl
d slack	board	bunch	chaw	clay	cream
p pad	book	burnt	chaunt	cleane	creek
Wag	bought	bush	cheat	clean	creep
ow eake	botch	buy	check	clear	crew
A-mald	bow	by	cheek	cleft	crime
all	bowl	C	cheer	clip	crib
Prar	box	Cage	cheese	cloak	cry
					crack

crook	dirt	Each	fire	found	grass
crook	dine	ear	firm	four	grave
crofs	dish	earl	first	fox	gray
crouch	ditch	earth	fish	frail	grease
crow	dole	ease	five	frame	greek
crown	done	eat	flags	fray	green
croud	do	edg	flakes	fraud	greel
cruse	door	egg	flames	free	grew
crumbs	dose	eight	flanks	fresh	grief
crush	dost	else	flash	fret	grim
cure	doubt	end	flat	friend	grind
curse	dove	err	flax	fringe	gripe
	dough	ewe	flea	frogs	groan
D	down	eye	fledst	front	grobe
Dale	drab		flee	fruit	grove
dame	drag	F	flew		ground
damn	drank	Face	flesh	G	grudge
dance	drain	fade	flitch	Gain	guard
date	draught	fail	flies	gall	gues
dart	drawn	faint	flight	gape	guide
dash	dream	fain	flint	gate	guile
dawb	dread	faith	float	gave	gulf
dawn	dregs	fall	flock	gay	gum
dead	drew	false	floor	gaze	gull
deaf	dry	fame	flow	gift	gush
deal	drink	farm	flower	give	
dealt	drive	far	flute	ghost	H
dean	dross	fast	foal	glad	Ha
dear	drove	fault	foam	glafs	hadst
dearth	drowth	fear	foil	globe	hack
death	drown	feast	fold	glean	hail
debt	drunk	feed	folk	gnat	hair
deck	due	feel	food	gnaw	hare
deed	duke	fence	fool	goar	hale
den	dull	fetch	ford	God	half
deep	dumb	few	foot	gold	hall
deer	dung	field	force	gone	halt
depth	durst	fierce	fork	gourd	ham
dew	dust	fifth	form	grace	hand
didst	dive	file	force	graft	hard
die		filth	fought	grain	hare
dike		fine	foul	grape	harm
	E				ha

hart	hood	kindle	leeks	man	moth
hatch	hoof	kiss	lees	maid	mote
hast	hook	kite	left	make	mount
hate	hope	knead	leg	male	mourn
haunt	horse	knee	lend	man	mouse
hath	host	kneel	length	march	more
hawls	hour	knew	less	mark	mouth
hay	house	knife	lust	mast	much
head	howl	knight	lend	mate	mulst
healt	hot	knit	lice	maw	mule
heap	how	knub	lick	maul	mule
heard	huge	knock	lid	may	must
hearth	humble	knot	lieu	meal	myrrh
heart	hunt	know	lift	mean	
heath	hurl	known	light	meat	N
bat	husk	L	like	meek	Nag
hear	hymn	Lace	lime	meet	nail
hedg	I	lack	line	melt	name
heed	Jaw	lad	loaf	mice	naught
heel	ice	lade	loon	midst	nay
height	jew	laid	loath	milch	neat
hell	if	lake	lock	might	neck
heir	ill	lamb	lodge	milk	need
helm	in	lame	loft	mill	net
help	ink	lance	long	mind	new
hence	join	lamp	look	mine	neigh
herb	is	lanch	loops	mite	nigh
herd	itch	land	lose	mint	night
new	juice	lane	loft	mire	nine
side	judge	large	loud	mirth	noise
high	just	late	love	mish	none
hill	justle	laud	loins	might	noon
him	K	laugh	low	mixt	north
hip	Keel	law	lull	moan	nose
hire	keen	lay	lump	mock	now
his	keep	lead	luck	more	nurse
hit	kick	leaf	lust	moist	
to	key	league	lye	mole	O
hold	kid	lean		month	Oak
oar	kill	learn	M	moon	oar
ole	king	least	Mad	more	oath
pume	kind	leave	made	most	odd

oft

oft	plague	quake	rites	fcape	shod
once	plain	queen	roar	schism	shone
one	planks	quench	rob	school	shoe
ought	plant	quick	robes	scoft	shook
our	plate	quite	rock	scorch	shoot
out	play	quit	rod	scorn	shore
our	plea		roe	scourge	shorn
on	plead	R	roll	scrape	short
oul	please	Race	roof	scribe	shout
own	pledg	rage	root	scrobe	showre
oz	plough	rags	room	scum	shrod
oyl	pluck	rail	roft	sea	shrew
	plung	ram	rope	seal	shrine
P	point	rain	rough	seam	shroad
Paid	poll	ran	round	search	shrubs
pail	pond	range	row	seat	shrunke
pain	pool	rank	rude	sect	sick
pair	poor	rare	rule	seed	sicle
pale	porch	rare	rump	see	siege
palm	post	rash	run	seek	sift
pang	pound	rate	rush	sell	sigh
pafs	praise	rat	rye	sense	sight
past	pray	raw		serve	silk
pace	preach	reach	S	few	since
path	pres	read	Sack	shade	sing
paw	prime	realm	safe	shaft	sink
pay	prince	reep	said	shake	sithe
peace	print	rear	saint	shall	six
pearl	proof	red	fake	shame	size
peep	proud	reed	fale	shape	skill
pence	prune	reel	falt	share	skip
pen	psalm	reign	fame	sharp	skirt
pick	puff	reines	sand	shave	skull
piece	pull	rend	sang	sheaf	sky
pierce	pulse	rent	fate	sheath	slain
pill	pure	rest	save	sheep	slack
pinch	purse	rib	saw	sheet	slave
pine	push	rich	say	shew	slay
pipe	put	rid	seab	shield	sleep
pitch		right	scald	shine	sight
pit	Q	rine	scales	ship	slide
place	Quails	rife	scant	shock	slime

ling	spin	steed	suck	these	tongs
low	spilt	steel	sue	their	took
small	spoil	stern	suit	thence	tool
smart	spokes	stick	sum	there	tooth
smell	spoon	stiff	sung	theft	torch
smite	sport	still	sun	they	torn
smoak	spouse	sting	sunk	thief	toss
smooth	spout	stink	swan	thieves	touch
smote	sprang	stock	sware	thigh	town
snail	spread	stole	swarm	thine	tow
snare	sprig	stone	sweat	thing	trade
snatch	spring	stood	sweep	think	train
snout	sprout	stool	sweet	third	trance
snow	spruce	stoop	swell	thirst	trounce
soal	sprung	stop	swim	thong	trap
sap	sponge	store	swine	thorn	tread
soft	spy	stork	swoln	those	tree
soil	square	storm	swoon	though	trench
sold	squib	stout	sword	thought	tripe
some	squill	straight	sworn	thread	try
soon	squint	strain		three	troop
sore	squirt	street	T	thresh	trough
sought	squob	straw	Tail	threw	throw
soul	stab	stream	take	thrice	truce
sound	stack	strength	tale	throat	true
our	staff	stretch	talk	throne	trump
outh	stage	strefs	tame	throng	trust
own	stain	strew	tare	through	truth
pace	stairs	strife	task	throw	turn
made	stakes	strike	taste	thrum	twain
make	stall	string	taught	thrust	twelfth
mare	stalk	stripe	taunt	thumb	twelve
mark	stamp	strip	teach	thus	twice
peak	stanch	strive	tears	tie	twigs
pear	stand	stroke	teeth	tile	twine
beck	stank	strong	tempt	time	twin
seed	stare	strove	ten	tithes	two
sell	start	struck	tend	toe	
send	state	stuff	tenth	toil	V
few	staves	stump	term	tole	Vail
ice	stay	stunk	thanks	told	vain
ies	steal	such	that	tomb	vail

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vaunt	want	weep	whom	wont	wrong	rel
vein	war	weight	whore	wood	wrough	ter
vent	ward	well	whose	wool		gain
vex	ware	wench	wide	word	Y	gat
view	warm	wen	wife	work	Yearn	ged
vile	warn	went	will	world	year	gre
vine	warp	whale	winds	worms	yell	gue
vice	waste	wheat	wine	worse	yern	d ec
void	watch	wheel	wink	worth	yes	l et
vow	wave	whelp	wipe	wore	yew	m.in
urge	weak	whence	wife	would	yoke	larn
use	wealth	where	wish	wound	yolk	as
	wean	whet	witch	wrap	young	like
W	wear	which	with	wrath	youth	lie
Wade	weave	while	wives	wreath		live
wail	webs	whip	wolf	wrest	Z	ligh
wall	weeds	white	womb	wring	Zeal.	low
walk	week	whole				lure

Words of two Syllables, divided and whole.

A -base	A Base	ac-quit	acquit
ab-hor	abhor	a-cre	acre
a-ble	able	ad-ded	added
a-bode	abode	ad der	adder
a board	aboard	ad here	adhere
a bove	above	ad jure	adjure
a bound	abound	ad just	adjust
a bout	about	a-dorn	adorn
a broad	abroad	ad-vance	advance
ab-sent	absent	ad-vice	advice
ab-stain	abstain	a far	afar
ab surd	absurd	af-fairs	affairs
a buse	abuse	af-fect	affect
ac cept	accept	af flict	afflict
ac-cess	access	af firm	affirm
ac-cord	accord	af ford	afford
ac-count	account	a-fore	afore
ac-cuse	accuse	a foot	afoot
ac quaint	acquaint	a fraid	afraid
ac-quire	acquire	af-fright	affright

a-f

fresh	afresh	back-ward	backward
gh	after	bab-ler	babler
gain	again	be-lieve	believe
gate	agate	be-stow	bestow
ged	aged	bro-ther	brother
gree	agree	bo-dy	body
gue	ague	bet-ter	better
d ed	aided	bel-ly	belly
leth	aileth	C	C
m.ing	aiming	Cap-tain	Captain
arm	alarm	cam-phire	camphire
as	alas	ca-mel	camel
like	alike	cal-led	called
th	allie	con-stant	constant
live	alive	cor-ner	corner
ight	alight	coun-sel	counsel
low	allow	co-py	copy
lure	allure	cal-ling	calling
mond	almond	can-not	cannot
most	almost	D	D
oft	aloft	De-vour	Devour
one	alone	de-stroy	destroy
ong	along	dark-ned	darkned
oof	aloof	dan-ger	danger
oud	aloud	dwel-ling	dwelling
pha	alpha	de-vout	devout
ar	altar	du-ty	duty
ter	alter	de-ny	deny
though	although	daugh-ter	daughter
ways	always	dai-ly	daily
naze	amaze	E	E
ber	amber	Eigh-ty	Eighty
bush	ambush	eat-ing	eating
end	amend	ear-nest	earnest
mis	amiss	ear-ly	early
non	among	el-der	elder
chor	anchor	ef-fect	effect
gel	angel	e-steem	esteem
B	B	en-ter	enter
ker	Baker	e-lect	elect
ness	badness	en-vy	envy



On D E A T H.

WHAT Man is he that liveth, and shall not
Death? Shall he deliver his Soul from the Hand
of the Grave? *Psal. 89. 48.*

And as it is appointed unto Man once to Die (*Heb. 9. 27.*) For the Wages of Sin is Death, (*Rom. 6. 23.*) So
must needs Die, and be as Water spilt upon the Ground
which cannot be gather'd up again, *2 Sam. 14. 14.*

Why then, are the Hearts of the Sons of Men full
Evil and Madnes in their Hearts, whilst they live, first
after that, they must go to the Dead?—

Where the Dead know not any thing, neither have
they any more a Reward; for the Memory of them
forgotten, *Eccles. 5. 3, 9.*

View, my dear Child, what is before thine Eye,
And know for certain thou art born to die:
How soon thou know'st not, it may come before
Thou shalt enjoy one Minute's Pleasure more,
When thou wilt leave this World, and all behind,
To be with Worms in some Church-yard confin'd.
And as from all thy Friends grim Death shall take thee
So God will find thee, when the Trump shall wake thee

F	F	Je-sus	Jesus
Flow-er	Flower	K	K
fa-thom	fathom	Know-eth	Knoweth
fa-teth	fasteth	kind-leth	kindleth
fa-deth	fadeth	kid-ney	kidney
fur-ther	further	know-ledge	knowledge
fur-nish	furnish	kind-ness	kindness
fol-ly	folly	kin-dred	kindred
fa-vour	favour	L	L
fa-mine	famine	La-den	Laden
fa-ther	father	lad-der	ladder
G	G	lac-kest	lackest
Gi-ant	Giant	la-bour	labour
gen-tle	gentle	love-ly	lovely
ga-zing	gazing	lof-ty	lofty
gar-den	garden	let-ter	letter
grie-vous	grievous	learn-ing	learning
glo-ry	glory	la-ment	lament
go-ing	going	la-dy	lady
gar-ment	garment	M	M
ga-ther	gather	Moun-tain	Mountain
Ha-gaping	gaping	moul-dy	mouldy
H	H	mer-chant	merchant
Har-per	Harper	mai-den	maiden
har-ness	harness	mur-der	murder
har-lot	harlot	mo-ther	mother
har-den	harden	mo-dest	modest
hun-gry	hungry	mar-tyr	martyr
ho-nest	honest	mar-vel	marvel
ho-ly	holy	ma-ny	many
hea-vy	heavy	N	N
ha-tred	hatred	Nee-dy	Needy
ha-bit	habit	new-ly	newly
I	I	na-tive	native
In-stant	Instant	name-ly	namely
in-form	inform	num-ber	number
idol	idol	noi-some	noisome
in-vade	invade	ne-ver	never
in-vite	invite	na-vy	navy
just-ly	justly	naugh-ty	naughty
joy-ful	joyful	O	O
jea-lous	jealous	Of-fer	Offer
			o-dour

o dour	odour	sack-cloth	sackcloth
ob scure	obscure	scrip ture	scripture
ob ject	object	so ber	sober
oynt ment	oyntment	sin cere	sincere
ox en	oxen	ser mon	sermon
o mit	omit	sa lute	salute
of fice	office	T	T
ob tain	obtain	Tim brel	Timbrel
o bey	obey	thou sand	thousand
P	P	thick et	thicket
Pa rent	Parent	talk eth	talketh
pa per	paper	tu-tor	tutor
pal sie	palsie	tri al	trial
pa ces	paces	tem per	temper
pur chase	purchase	ta lent	talent
pro cure	procure	V U	U V
pol lute	pollute	Usurp	Usurp
per mit	permit	u nite	unite
pen ny	penny	vine yard	vineyard
par don	pardon	view ed	viewed
Q	Q	va nish	vanish
Qui et	Quiet	va lour	valour
quick ning	quickning	vir tue	virtue
qua ked	quaked	ve ry	very
qui ver	quiver	W	W
quick ly	quickly	Warn ed	Warned
quar rel	quarrel	want-ing	wanting
quar ter	quarter	wal keth	walketh
R	R	wa keth	waketh
Rai ny	Rainy	wea pon	weapon
rai ment	raiment	watch ful	watchful
rai ler	railer	wa ter	water
ra ged	raged	wa ges	wages
ral ly	rally	Y	Y
re pent	repent	Yo ked	Yoked
rap ture	rapture	yield-ing	yeilding
ra vish	ravish	youth ful	youthful
ra ther	rather	year ly	yearly
S	S	yel low	yellow
saf fron	Saffron	Z	Z
saf e guard	safeguard	Zeal	Zeal
sad dled	saddled		



On JUDGMENT.

VERILY, verily, I say unto You, the Hour is coming, and now is when the Dead shall hear the Voice of the Son of God, --- And all that are in the Graves shall hear his Voice ; and shall come forth ; they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation, *Job*, 5. 25, 28. 29. And,

The Son of Man shall come in his Glory, and all his holy Angels with him : And before him shall be gather'd all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, --- The Sheep on his Right-hand, but the Goats on the Left. --- Watch therefore, for ye know not what Hour your Lord doth come, *Matth*. 25. 31, 32, 33.

When at the Throne of God thy great Creator,
Thou shalt be judg'd for every Misbehaviour ;
And, as thou art found, so Sentence past shall be,
By the great Kings of kings, t' Eternity ;
Then sinful Creatures, for their wretched Pride,
Shall strive with vain Despair in Rocks to hide,
Whilst Sheep and Goats do take their last Farewel,
Some fly to Heav'n, and others drop to Hell.

Words of Three Syllables.

A	A	E	E
A -Ba-fed a mi ty ad mo nish a bun dance ac cor ding ac cep tance ac com plish	A Based ami ty ad mon ish abun dance ac cord ing ac cep tance ac com plish	En-ga ged en-du-reth em-bra-ced ea-si er en-vi-ous en-ter-tain e ne my e-lo quent ear-nest ly	Engaged endureth embraced easier envious entertain enemy eloquent earnestly
B	B	F	F
Be gin ning bap ti zing back sli der back bi ter bro ther ly bit ter ness be troth ing be tray ed be ne fit	Beginning baptizing backslider backbiter brotherly bitterness betrothing betrayed benefit	Fu gi-tive for-ti fy fel low-ship fa-ther less fu ri-ous fru cti-fy for give-ness faith-ful-ly	Fugitive fortify fellowship fatherless furious fructify forgiveness faithfully
C	C	G	G
com man ded ce le brate care ful ly ca bi net co ve tous chur lish ly cheer ful ness cha ri ty care fulness	Commanded celebrate carefully cabinet covetous churlishly cheerfulness charity carefulness	Go ver-nour god li-ness glut-ton-ness gal-lan try gree di-ness gra-ti-fy gar-nish ed ga-ther-ed gar-di-ner	Governour godliness gluttonness gallantry greediness gratify garnished gathered gardiner
D	D	H	H
De di cate de cli ning de cei ved dan ge rous du ti ful de stroy ed de ceit ful di mi nish dar ken ed	Dedicate declining deceived dangerous dutiful destroyed deceitful diminish darkened	Hea ven-ly hap-pi-ness hand mai den hand ker chif hus-ban-dry hor-ri bly hear-ti-ly he ri-tage	Heavenly happiness handmaiden handkerchief husbandry horribly heartily heritage

hal-low-ed	hallowed	naugh-ti-ness	naughtiness
I	I	nar row-er	narrower
In-chan-ter	Inchanter	no-vel-ty	novelty
im-po-tent	impotent	na-ked-ness	nakedness
im-po-sed	imposed	na tu-ral	natural
i-ma-gine	imagine	O	O
im mor-tal	immortal	Of-fen-ded	Offended
ig-no-rant	ignorant	ob tai-ned	obtained
in-fa-my	infamy	ob ser-ver	observer
in-no-cent	innocent	o bey-ed	obeyed
in-flu-ence	influence	or-di-nance	ordinance
K	K	or-na-ment	ornament
Knot-ti-ness	Knottiness	of fen-sive	offensive
knave-ry	knavery	ob sti-nate	obstinate
kin-swoman	kinwoman	P	P
kil-der-kin	kilderkin	Pa-tri-arch	Patriarch
ka-the-rine	katherine	par-do-ned	pardoned
kind-nesses	kindnesses	pa-la-ces	palaces
know-ing-ly	knowingly	pain-ful-ness	painfulness
L	L	per-ma-nent	permanent
Lea-ve-ned	Leavened	pur-cha-sed	purchased
la-ti-tude	latitude	pu-ri-ty	purity
lan-gui-shed	languished	pa-ra-dice	paradise
lab-our-ed	laboured	Q	Q
lust-ful-ly	lustfully	Qui-ve-red	Quivered
love-li-ness	loveliness	qui-et-ly	quietly
li-be-ral	liberal	qui-et-ed	quieted
li-ber-ty	liberty	quan-ti-ty	quantity
lech-ery	lechery	quic-ken-ed	quickened
M	M	qua-li-ty	quality
Mo-nu-ment	Monument	R	R
mi-se-ry	misery	Ri-o-tous	Riotous
mi-ni-ster	minister	re-por-ted	reported
mag-ni-fy	magnify	ra-ven-ous	ravenous
mul-ti-tude	multitude	ran-som-ed	ransomed
me-di-cine	medicine	re-ceiv-ed	received
ma-ni-fold	manifold	re-pro-bate	reprobate
ma-jes-ty	majesty	re-pen-tance	repentance
ma-gis-trate	majestrate	re-mem-ber	remember
N	N	S	S
no-ta-ry	Notary	Sen-su-al	Sensual
no-mi-nate	nominate	se-na-tor	senator
		E	se-da



ON HEAVEN

LET not your Hearts be troubled, --- For, in my Father's House are many Mansions : If it were not so, I would have told you : I go to prepare a Place for you ; I will come again, and receive you unto my Self, that where I am, ye may be also, *John* 1, 2, 3.

For, when the earthly House of this Tabernacle is dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens ; where, in the presence of the Almighty is fulness of Joy, and at his Right-hand Pleasures for evermore, *Psal.* 16. 11.

Fear not, therefore, little Flock ; since 'tis your Father's good Pleasure to give you the Kingdom.

In Heav'n above, where righteous Souls do sing
Eternal Praisestotheyr heav'nly King.
There is no Fear, no Care, nor Cause of Strife,
Nor Want, nor Sicknes to deprive of Life :
No anxious Thoughts about a future State,
But there they find it with a Joy compleat,
Tracing those Paths of Bliss, whose Ways are even ;
This, and ten Thousand Times more blest'd is Heaven.

ce-du-ced	seduced	ve-he-ment	vehement
sa-lu ted	saluted	ve-ri-ty	verity,
sa-cri ledge	sacrilege	ve-ri-ly	verily
sa tis-fy	satisfy	va-ri-ance	variance
sa vi our	saviour	vir-tu-ous	virtuous
san cti fy	sanctify	va-ni ty	vanity
T	T	va ga-bond	vagabond
Tur-bu lent	Turbulent	W	W
tor-tu red	tortured	Wit-ness-ed	Witnessed
treas-ury	treasury	wick-ed-ly	wickedly
ter-ri bly	terribly	wa-ken-ed	wakened
te sti-fy	testify	won-der-ful	wonderful
tem-pe-rance	temperance	wan-der-ing	wandering
ten-der-ness	tenderness	wa-ter-ed	watered
te-di-ous	tedious	wan-ton-ness	wantonness
tem-po-ral	temporal	Y	Y
U V	U V	Youth-ful-ly	Youthfully
U-ni-corn	Unicorn	yoke-fel-low	yokefellow
un-der-stand	understand	ye-ster-day	yesterday
u-ni-ty	unity	Z	Z
ve-ni-son	venison	Za-cha-ry;	Zachary
va-nish-ed	vanished	ze-be-dee	zebedee
va-lu-ed	valued	zea-lous-ly	zealously

Words of Four Syllables.

A	A	boun-ti-fully	bountifully
A-Gi-li-ty	A-Gility	be-ha-vi-our	behaviour
A-a-bi-li-ty	ability	be-ne-vo-lence	benevolence
A-na-the-ma	anathema	be-a-ti-tude	beatitude
A-li-e-nate	alienate	C	C
ad-ver-sa-ry	adversary	Cha-ri-ta-bly	Charitably
ac-com-pa-ny	accompany	cer-ti-fi-ed	certified
ab-o-lish-ed	abolished	ce-re-mo-ny	ceremony
au-tho-ri-ty	authority	ce-le-sti-al	celestial
ad-ver-si-ty	adversity	ca-ter-pil-lar	caterpillar
ad-ul-te-ry	adultery	cap-ti-vi-ty	captivity
B	B	ca-la-mi-ty	calamity
Bene-di-c-ti-on	Benediction	cen-tu-ri-on	centurion
be-nig-ni-ty	benignity	co-pu-la-tion	copulation
be-ne-fac-tor	benefactor		

D	D	hal le lu jah	hallelujah
De li ca cy	Delicacy	hu mi li ty	humility
de di ca ted	dedicated	I	I
de li ve rance	deliverance	I ma gi ned	Imagined
de ceit ful ly	deceitfully	ig-no-rant-ly	ignorantly
de li be rate	deliberate	ig-no-mi-ny	ignominy
de ge ne rate	degenerate	i-do-la-tor	idolator
E	E	im-me-di-ate	immediate
E qua li ty	Equality	in-fi-tuti-on	institution
en ter tai ned	entertained	in-for-ma-tion	information
e di fi ed	edified	in-sen-si-bly	insensibly
e nor mi ty	enormity	in ve te-rate	inveterate
ex tra va gant	extravagant	il-lu-mi-nate	illuminate
e van ge list	evangelist	in i qui ty	iniquity
ex em pli fy	exemplify	in-vi-ta-tion	invitation
e mi nent ly	eminently	i mi ta-tion	imitation
ex cel len cy	excellency	in-gra-ti-tude	ingratitude
F	F	in-ge-ni-ous	ingenious
For ni ca tor	Fornicator	in-fi-nite-ly	infinitely
fal si fy ing	falsifying	i do la try	idolatry
fi de li ty	fidelity	L	L
for tu i tous	fortuitous	Li-be-ral-ly	Liberally
fra ter ni ty	fraternity	le vi-ti-cal	levitical
fa ci li ty	facility	le vi-a than	leviathan
fe li ci ty	felicity	le gi ti-mate	legitimate
fa mi li ar	familiar	lu mi na ries	luminaries
G	G	la-men-ta-tion	lamentation
Glo ri ous ly	Gloriously	M	M
glo ri fi ed	glorified	Mol li fi ed	Mollified
gen ti li ty	gentility	mor ta li ty	mortality
ge ne ra tion	generation	ma lig ni ty	malignity
ge o mi try	geometry	mag ni fi ed	magnified
ga ru li ty	garulity	ma ni fest ing	manifesting
gor ge ous ly	gorgeously	mul ti pli ed	multiplied
H	H	ma gi stra cy	magistracy
Hy po cri sy	Hypocrisy	N	N
he roi cal	heroical	Ne cessi ty	Necessity
he re ti cal	heretical	ne cel sa ry	necessary
ha ber gi on	habergion	na ti vi ty	nativity
ha bi ta ti on	habitation	nu me ra tion	numeration
he si ta ting	hesitating	no mi na tion	nomination
hal lu ci nate	hallucinate	nu me ri cal	numerical

a tu ral ly	naturally	re sti tu tion	restitution
O	O	re fra cto ry	refractory
Over taken	Overtaken	re ci pro cal	reciprocal
ver se er	overseer	re ge ne rate	regenerate
ver flow ed	overflowed	S	S
opi ni on	opinion	Se ve ral ly	Severally
oc cu pi ed	occupied	se pa ra ted	separated
ob scu ri ty	obscurity	sup po si tion	supposition
ob li ga tion	obligation	spi ri tu al	spiritual
ob e di ent	obedient	so bri e ty	sobriety
or di nan ces	ordinances	su bor di nate	subordinate
or di na ry	ordinary	sim pli ci ty	simplificity
ope ra tion	operation	se re ni ty	serenity
P	P	T	T
Pres be te ry	Presb'tery	Tri bu ta ry	Tributary
pro phe si ed	prophefied	ter ri to ry	territory
per plex i ty	perplexity	ter re sti al	terrestrial
pa vi li on	pavilion	to le ra tion	toleration
pa tri mo ny	patrimony	te me ri ty	temerity
pa ci fi ed	pacified	te sti fy ing	testifying
pu ri fy ing	purif'ing	te sti mo ny	testimony
pe cu li ar	peculiar	V U	V U
po ste ri ty	posterity	Vi ci ni ty	Vicinity
pro pri e ty	propriety	vir gi ni ty	virginity
Q	Q	vir tu ous ly	virtuously
Qua li fi ed	Qualified	u ni ver sal	universal
qua ter ni ous	quaternious	un de fi led	undefiled
R	R	W	W
Re con ci led	Reconciled	Who so e ver	Whosoever
re bel li on	rebellion	what so e ver	whatsoever
re so lu tion	resolution		

Words of Five Syllables.

E-Ty-mo lo-gy
 hy-per-bo-li-cal
 e-mis-phe-ri-cal
 e-ne-o-lo-gy
 se-ve-ra-ti-on
 he-o-lo-gi-cal
 na-ni-mi-ty

ETymology
 hyperbolical
 hemispherical
 genealogy
 asseveration
 theological
 unanimity



On H E L L.

CONSIDER this, all you that forget God, lest he tear you in Pieces; and pronounce that dreadful sentence upon you, Depart from me, ye Cursed into everlasting Fire, prepar'd for the Devil and his Angels; and then cast you as unprofitable Servants, into outer Darkness, where there shall be weeping and gnashing of Teeth; where the Worm dieth not, and the Fire is not quenched, *Mat. 25. 41. 30. 46.* But the Smoke of the Torment ascendeth up for ever and ever, and they have no rest Day nor Night, *Rev. 14.* Where the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beasts and false Prophets are, and shall be tormented Day and Night for ever and ever, *Rev. 20. 10.*

Far from th' Almighty's Throne is fix'd this Place,
 Prepar'd of Old for all the damned Race;
 Where Toads and Snakes shall be their lasting Meat,
 Whilst gnawing Conscience through their Vitals eat.
 But ah! what's worse than all, these Souls shall be
 Excluded from all Hopes of Liberty;
 Where in Despair, 'mongst Devils they will dwell,
 This and ten Thousand Times more worse is Hell.

magnani-mi-ty
arith-me-ti-cal
e-qui-vo-ca-ti-on
di-u-tur-ni-ty
ig-no-mi-ni-ous
phi-lo-so-phi-cal
in-con-fi-de-rate
di-a-bo-li-cal
dia-me-tri-cal
dif-fi-ci-li-tate
dif-fi-mi-li-tude
em-pha-ti-cal-ly
ener-ge-ti-cal
al-pha-be-ti-cal

magnanimity
arithmetical
equivocation
diuturnity
ignominious
philosophical
inconsiderate
diabolical
diametrical
difficilite
dissimilitude
emphatically
energetical
alphabetical

Words of Six Syllables.

le PHI-lo-so-phi-cal-ly
reat me-di-ter-ra-ne-an
rison tem-po-ri-a-nism
s of mo-gra-phi-cal-ly
in on sig-ni-fi-ca-tive
an mu-ta-bi-li-ty
com-muni-ca-ti-on
van-ge-li-sta-ry
ty-mo-lo-gi-cal
e-ta-pho-ri-cal-ly
o-pec-ca-bi-li-ty
tis-fac-to-ri-ly
tu-ra-li-za-ti-on
tho-gra-phi-cal-ly
a-pos-si-bi-li-ty
con-fi-de-rate-ly
po-cri-ti-cal-ly
eat, a-cu-la-tory
eat, o-ca-lyp-ti-cal
be o-ma-ti-za-ti-on

PHilosophically
mediterranean
contemporianism
cosmographically
consignificative
immutability
excommunication
evangelistary
etymological
metaphorically
impeccability
satisfactorily
naturalization
orthographically
impossibility
inconsiderately
hypocritically
ejaculatory
apocalyptic
aromatization

Words

Words of Seven Syllables.

PLe.ni.po.ten.ti. a.ries
 cha.rac.te.ri.sti.cal.ly
 an.thro.po.mor.phi.ti.cal
 an.ti.sab.ba.ta.ri.ans
 an.ti.tri.ni.ta.ri.ans
 im.pe.te.ge.no.si.ty
 in.ter.co.lum.ni.a.tion
 con.sig.ni.fi.ca.tive.ly
 im.pro.cre.a.bi.li.ty
 un.sa.tis.fac.to.ri.ly
 ex.tr.a.or.di.na.ri.ly
 in.cor.ri.gi.bi.li.ty

PLenipotentiares
 characteristically
 anthropomorphitcal
 anti-sabbatarians
 anti trinitarians
 impetegenosity
 intercolumniation
 consignificatively
 improcreability
 unsatisfactorily
 extraordinarily
 incorrigibility

Words of Eight Syllables.

IM.pa.ri.syl.la.bi.cal.ly
 cir.cum.bi.li.va gi.na.ti.on
 an.thro.po.mor.phi.ti.cal.ly

IMparisyllabically
 circumbilivagination
 anthropomorphitcally

Words of Nine Syllables.

Syn.ca.te.go.re.ma ti.cal.ly
 the-o.lo.gi.co.po.li.ti.cus

SYncategorematically
 theologicopoliticus

An Alphabet of Lessons for Youth.

A Wise Son makes a glad laden, and he will give ye
 Father, but a foolish Rest.

Son is the heaviness of his Mother. Do not the abominable

Better is a little with the Lord. Thing which I hate, said

Fear of the Lord, than great the Lord.

Treasure, and Trouble gain, he cannot see the

therewith. Kingdom of God.

Come unto Christ, all ye Foolishness is bound

that labour and are heavy the Heart of a Child by

he Rod of Correction shall
rive it far from him.

Grive not the holy Spirit.

Holiness becomes God's
house for ever.

It is Good for me to
draw near to GOD.

Keep thy heart with all
diligence, for out of it are
the Issues of Life.

Liars shall have their
part in the Lake which
burns with Fire and Brim-
stone.

Many are the Afflictions
of the Righteous, but the
Lord delivers them out
of them all.

Now is the accepted time,
now is the day of Salvation.

Out of the abundance of
the Heart the Mouth
speaketh.

Pray to the Father which
is in Secret, and thy Fa-
ther which sees in Secret,
shall reward thee openly.

Quit you like men, be

strong, stand fast in the
Faith.

Remember thy Creator
in the Days of thy Youth.

Salvation belongeth to
the Lord.

Trust in God at all Times;
ye People, pour out your
Hearts before him.

Upon the Wicked God
shall rain an horrible Tem-
pest.

Wo to the Wicked, it
shall be ill with him; for
the Reward of his Hands
shall be given him.

Exhort one another dai-
ly while it is call'd to Day,
lest any of you be harden'd
thro' the Deceitfulness of
Sin.

Young Men, ye have o-
vercome the wicked one.

Zeal hath consum'd me,
because thy Enemies have
forgotten the Words of
God.

Having brought my Learner thus far in true Spelling and
Pronunciation of Words; it is next highly necessary he
should be instructed in that which is the greatest Orna-
ment even the Observation of Notes, Stops, Points, &c. viz.

Comma	[,]
micolon	[;]
olon	[:]
Full point	[.]
Note of Admiration	[!]
Note of Interrogation	[?]
Parenthesis	[)]
yphe	[-]
terismi	[*]

Obelisk [†]

An Index 

1. A Comma is a Note
of convenient Silence, or
rather a Breathing-time;
to that which succeeds,
being marked thus----

As for Example. As I was

For cor

38 The Protestant Tutor for Youth.

coming home from Market with Money, Goods, Plate, China Ware, &c.

2. A Semicolon is a Pause something longer than a Comma, and noted thus--;

Example A Man, who run after me, at last caught me by the Arm; and I stood trembling, through Fear of his Violence.

3. A Colon is a middle Distinction between a Comma and a Full point, in the middle of a Sentence, thus marked---:

Example. At last he let me go again; because I gave him good Words: Which done, away I went to my Business

4. A Period or Full point, is to be put at the end of a compleat Sentence, and is thus mark'd--.

Example. Yet, after this, another Mischance befel me, which happen'd thus: Going down some Steps, I stumbled and broke my Knee.

5. A Note of Exclamation, or Admiration, is thus noted -!

Example. Immediately I exclaim'd against the Steps, and cry'd, O these ugly Steps! O my Knee is broke!

6. A Note of Interrogation thus ---?

Example. Whereupon my Sister came, and said in Passion, you may thank your self; for, Why do you not take more Care of the Steps, since you kneed they were bad? Who can you blame?

7. A Parenthesis is shutting a Sentence between two Half Moons; which notwithstanding, the Discourse remain intire, being noted thus ()

Example This made me consider, and say; Ever since I was born (to the best of my Remembrance I have been subject to one Misfortune or other: But for the future, I will (with God's Assistance, who alone can protect us from all Perils and Dangers of this Life) take more Care of my going out, and coming in,

8. Hyphen marked thus - is a note of Connexion as China ware, Pear-tree &c.

9. Asterism thus marked *, when any Part of a Sentence is wanting or lost.

10. Obelisk noted thus > always refers to the Matter in the Margin.

11. Index thus & , to Note from the Margin what is remarkable.

The LORD's Prayer.

OUR Father, which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done in Earth as it is in Heaven; Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us; And lead us not into Temptation; But deliver us from Evil; For Thine is the Kingdom, Power and Glory, for ever and ever. Amen,

The CREED or Christian BELIEF.

I Believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third Day he rose again from the Dead, he ascended into Heaven and sitteth on the Right hand of God the Father Almighty, from thence he shall come to judge both the Quick and the Dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.

The Ten Commandments.

AND God spake these Words, saying, I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of Bondage.

1. Thou shalt have no other Gods but me.
2. Thou shalt not make unto thy self any Graven Image, or the likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the Iniquity of thy Fathers upon the Children, unto the third and fourth Generation.

on of them that hate me, and shew Mercy unto thousand
of them that love me and keep my Commandments.

3. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

4. Remember the Sabbath-Day to keep it holy, six days shalt thou labour, and do all thy work, but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is. and rested the seventh day wherefore the Lord blessed the Sabbath-Day, and hallowed it.

5. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false Witness against thy Neighbour.

10. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

A Prayer for Queen ANNE, and for her Successors over her Enemies, &c,

O God the Fountain of all Goodness, in whose Hands are all the Ends of the Earth, who disposeth of all Affairs as seemeth best to thy boundless Wisdom; Lord stretch forth thy Right hand, and make bare thine Arm to defend and protect ANNE thy Servant, and our dread Sovereign, from the Power and Malice of those that rise up against her: Let their Devices be confounded and brought to nought, that seek her Hurt: let her Enemies be scatter'd before her, and establish her Throne in the Hearts of thy People, that she may be a Nursing mother to thy Church; that Truth, Religion

igion and Piety may flourish and abound amongst us,
show on her the Blessings of the Right-hand, and of
the Left, and glad her Heart with the Melody of Joy
and Triumph, let her Reign be long and happy over
us, and make us a willing and obedient People, that so
thy Favours may descend like the Dew of Heaven upon
our Heads and Hearts; and this we most humbly beg
thy Name, and for the sake of Jesus Christ our
Lord. Amen.

Words fitly spoken.

It is no Shame to be poor, Nature brought us so into
the World, and so we do return.

Dost thou want things necessary, grumble not, per-
haps it was necessary thou should'st want; however,
seek a lawful Remedy, if God bless not thy Eedeavours,
bless him that knoweth what is sufficient for thee;
thou art God's Patient prescribe not to thy Physician.

Art thou falsely slander'd, examine thy Conscience;
guilty thou hast a just Correction, if not a fair in-
struction; use both, so shalt thou distil Honey out of
all, and make to thy self a secret Friend of an open
enemy.

Pride goeth before Destruction, and an haughty
spirit before a Fall.

It is a difficult Thing in this World to be rich and
honourable, and not wounded with the Darts of Pride
and Vain glory.

That Man is a Conqueror indeed, that can subdue
his own Passions.

Faithful are the Wounds of a Friend, but the Kisses
of an Enemy are deceitful.

A wicked Man is a Blacksmith of Hell, that forgeth
his work for the Devil.

A

CATECHISM,

1 Quest. What Religion do you profess?

Answ. The Christian Religion, commonly call'd the Protestant. in Opposition to Popery.

2. Q What Miracles is your Religion confirmed by?

A. By divine Miracles; as I read in *Mark* 16. 17, 18, 19, 20 These Signs shall follow them that believe; in my Name they shall cast out Devils; they shall speak with new Tongues, they shall take up Serpents: and if they drink any deadly Thing, it shall not hurt them. And they went forth and preach'd every where. The Lord working with them, and confirming the Word with Signs following.

3 Q What Confirmation hath the Popish way?

A Devilish, 2 *Thes.* 2. 3 After the working of Satan with all Powers, and Signs, and lying Wonders.

4. Q Is the Scripture sufficient for us, without unwritten Traditions.

A. Yes, 2 *Tim.* 3. 15, 17. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfected, thoroughly furnished unto all good Works.

5. Q Is it for the common People to read the Scripture?

A. Yes, *Acts* 17. 11, 12. These were more noble than those in *Thessalonica*, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily whether those Things were so. Therefore many of them believed.

6. Q Are we bound to own the Popes Interpretation of Scripture?

A. No, 2 *Pet.* 1. 20, 21. Knowing this first, that the Prophecy of the Scripture is of any private Interpretation: For the Prophecy came not in old Time by

Will of Man, but holy Men of God spake, as they were mov'd by the Holy Ghost.

7. Q. Are all things necessary for our Salvation plainly to be found in Scripture?

A. Yes, *2 Tim.* 3. 15 From a Child thou hast known the holy Scriptures, which are able enough to make thee wise unto Salvation.

8. Q. Is the Church of Rome Mother and Mistress of all Churches?

A. No, *Gal.* 4. 26. But *Jerusalem* which is above is free, which is the Mother of us all.

9. Q. Ought we firmly to receive and embrace all Customs and Constitution of the Roman Church?

A. No, *Acts* 15. 28, 29. For it seemed good unto the Holy Ghost, and to us, to lay upon you no greater Burden than those necessary Things: That they abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication.

10. Q. Is outward Prosperity a Note of the true Church?

A. No, *I Cor.* 15. 19. If in this Life only we have Hope in Christ, we are of all Men most miserable.

11. Q. Do you not dread the Pope's Bulls?

A. No, *I Pet.* 2. 13, 14, 15. Submit your selves to every Ordinance of Man for the Lord's Sake: Whether it be to the King as Supream, or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well. For so is the Will of God.

12. Q. May the Pope absolve us from our Oath of Allegiance?

A. No, *Eccles.* 8. 2. Keep the King's Commandment, and that in Regard of the Oath of God.

13. Q. May the Pope dispense with God's Commands?

A. *Mat.* 5. 19. Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be call'd the least in the Kingdom of Heaven.

14. Q. Have Peter-pence their Original from Peter?

A. No, *Acts* 3. 6. Peter said, Silver and Gold have I none.

15. Q. Is the Prelate of Rome Peter's Successor?

A. No, *Gal.* 2. 7, 8, 9. But contrariwise, when they saw

saw that the Gospel of Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto *Peter* : (for he that wrought effectually in *Peter* to the Apostleship of the Circumcision ; the same was mighty in me towards the *Gentiles*.) And when *James*, *Cephas* and *John*, who seem'd to be Pillars, perceiv'd the Grace that was given unto me, they gave to me and *Barnabas* the right Hands of Fellowship, that we should go to the Heathen, and they unto the Circumcision.

17. Q. Is there one visible Head of the Church ?

A. No, *Eph.* 4, 4, 5, 6. There is one Body and one Spirit, even as you are call'd in one Hope of your Calling ; one Lord, one Faith, one Baptism, one God and Father of all.

18. Is the Popedom an Office in the Ministry ?

A. No, *Eph.* 4, 11, 12. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting the Work of the Ministry, for the edifying the Body of Christ.

19. Q. Is the Pope rightly termed his Holiness ?

A. No, *1st* *John* 1, 3. That Man of Sin.

Q. Is the Popes Power from God, or from Satan ?

A. Satan, *Rev.* 13. 2 The Dragon gave him his Power and his Seat, and great Authority.

21. Q. Is it fit that Ministers should be married ?

A. Yes, *1 Tim.* 3. 2, 4. A Bishop may be blameless the Husband of one Wife, having his Children in Submission.

22. Q. Are the Popish Festivals to be approved ?

A. No, *Gal.* 4. 9, 10. How turn you again to the weak and beggarly Elements, whereunto you desire again to be in Bondage ? Ye observe Days and Months and Times and Years.

22. Q. Do you forbear Flesh-Meats on the Popish Fasting Days ?

A. No, *1 Tim.* 4. 4, 5. For every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving : For it is sanctified by the Word of God and Prayer.

24. Q. May we worship Angels ?

A. No, *Rev.* 22. 8, 9. I fell down to worship before the Feet of Angels, which shew'd me these Things.

The

Then saith he unto me, See thou do it not; for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book : Worship God.

25. Q Is it lawful to pray to an Image ?

A. No, *Isai.* 45. 20. They have no Knowledge, that set up the Wood of their graven Image, and pray unto God that cannot save.

26. Q Is it lawful to worship Images ?

A. No, *Exodus*, 20. 4, 5. Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them : For I the Lord thy God, am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me.

27. Q Do the Papists do well in leaving out the second Commandment ?

A. No, *Deut.* 4. 13. He declar'd unto you his Covenant, which he commanded you to perform ; even Ten Commandments, and he wrote them upon two Tables of Stone.

28. Q Is, Thou shalt not covet thy Neighbour's Wife, the Ninth Commandment ?

A. No, *Exod.* 20. 17. Thou shalt not covet thy Neighbour's House, Thou shalt not covet thy Neighbour's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

29. Q Are the Relicks of Saints to be worshipped ?

A. No, *Acts* 14, 15. Sirs, why do you these Things ? We also are Men of like Passions with you, and preach unto you, that you should turn from these Vanities unto the living God.

30. Q May I worship a Crucifix ?

A. No, *Luke* 4. 8. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

31. Q May we pray to the Virgin Mary ?

A. No, *Luk.* 11, 12. When ye pray, say, Our Father which art in Heaven.

32. Q May we pray to Saints ?

G

A. No,

A. No, *Acts* 10. 25, 26. As *Peter* was coming in, *Cornelius* met him, and fell down at his Feet, and worshipped him. But *Peter* took him up, saying, Stand up, I my self also am a Man.

33. Q. Are Latin Prayers to be used in a Congregation that understand not that Language?

A. No, *1 Cor.* 14. 14, 15. For if I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful. What is it then? I will pray with the Spirit, and will pray with Understanding also.

34. Q. May a Christian be assured in this Life of Salvation?

A. Yes, *1 John* 3. 14. We know that we have passed from Death to Life, because we love the Brethren.

35. Q. Is Salvation to be attained by the Merits and Grace of Saints departed?

A. No, *G. L.* 6 4 5. But let every Man prove his own Work, and then he shall have rejoycing in himself alone, and not in another. For every Man shall bear his own Burden.

36. Q. Is the Virgin Mary our Saviour?

A. No, *Acts* 4. 11 12. Jesus Christ is become the Head of the Corner, neither is there Salvation in any other.

37. Q. Can we deserve Salvation?

A. No, *Rom.* 3 27 28. Where is boasting then? is excluded. By what Law of Works? Nay, by the Law of Faith. Therefore we conclude, that a Man justified by Faith, without the Deeds of the Law.

38. Q. May Pardons be bought?

A. No, *1 Pet.* 1, 18. Forasmuch as ye know, that ye were not redeemed with corruptible Things, Silver and Gold.

39. Q. Is the Mass a Sacrifice for the Quick and the Dead?

A. No, *Heb.* 10. 4. For by one Offering he had perfected for ever them that are sanctified.

4. Q. Ought they which have right to the Lords Table to partake of the Cup as well as the Bread?

A. Yes, *Mat.* 26, 26, 27. As they were eating, Jesus took Bread, and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body. And he took the Cup, and gave it to them, saying, Drink ye all of it.

41 Q. Doth the Bread in the Communion remain Bread, after the Words of Consecration ?

A. Yes, 1 Cor. 11, 26, 27, 28. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come : Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

42 Q. Is Rome stiled Babylon in the Revelation ?

A. Yes, Rev. 17. 3, 5, 9, 18. I saw a Woman sit upon a Scarlet-colour'd Beast, full of Names of Blasphemy, having seven Heads ; and upon her Fore-head was a Name written, *Mystery, Babylon the Great, the Mother of Harlots, and Abomination of the Earth.* The seven Heads are seven Mountains, on which the Woman sitteth : And the Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth.

43 Q. May we joyn with Rome ?

A. No, Rev. 18. 4, 5. I heard a Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembered her Iniquities.

A little Book of MARTYRS, Or, The History of the KINGS of ENGLAND : With an Account of the Cruelties exercised by the Papists, for several Hundred Years.

Sing their Deaths, who dying made Death yield,
By Scripture's Sword, and Faith's unbatter'd Shield,
Whom Satan, Men, nor Monsters could not tame,
Nor force them to deny their Saviour's Name.

48 *The Protestant Tutor for Youth.*

Evangelists that did the Gospel write,
 Apostles and brave Martyrs that did fight.
 'Gainst Death and Hell, and all the Pow'rs of Sin,
 And boldly dy'd eternal Life to win.
John Baptist, by an *Herod* lost his Head,
 Who to the World Repentance published ;
 Our bless'd Redeemer, in his Love, did follow,
 And conquer'd Death, Man's sinful Soul to hallow :
 He was the Death of Death, and he did quell
 The Sting and Power of Satan, Sin and Hell ;
 And under his great Standard, valiantly,
 A Number numberless have dar'd to die.
 Through Bondage, Famine, Slavery, Sword and Fire ;
 Through all devised Torments, they conspire
 Victoriously to gain th' immortal Crown
 Of never ending Honour and Renown.
St. Stephen was the first that lost his Breath,
 And for his Master's Sake was ston'd to Death.
 And after him, in History we may read,
 Th' Apostle *James* was brain'd and butchered.
St. Mark, th' Evangelist, in Fire did burn ;
St. Bartholomew was flead, yet would not turn.
St. Andrew, like a valiant Champion dy'd,
 And on a Cross was sadly crucify'd.
Matthias, *Philip*, and *St. Paul*,
 Ston'd, crucify'd, beheaded, Martyrs all.
 Th' Apostles of their Lives no Reckoning make,
 And think them well lost for their Saviours Sake.
 The Tyrant Emperors, in Number Ten,
 (Most cruel, barb'rous, and inhumane Men.)
 More Christians by their bloody Laws did slay,
 Than for a Year, Five thousand to each Day,
 And many *Roman* Bishops, in those Days,
 Were martyr'd to their high Creator's Praise.
 And though each Day so many Thousands bled.
 Yet doubly more and more they daily bred.
 As Cammionile grows better being trod,
 So Death and Tortures draw more unto God.
 Grace, like the Vine that's cut and prun'd, beats more
 In one Year, than it did in three before.
 This bloody Prosecution did out-wear,
 After Christs Death, the first Three hundred Year.

And

And now of Britons Glory I will sing,
 From *Lucius's* Reign, the World's first Christian King,
 Into these Gospel-days, the cruel Fate
 Of valiant Saints and Martyrs I'll relate.

First, *Ursula*, and a Eleven Thousand with her,
 All Virgins, for Christ's Faith did die together.

Then *Hengist*, with the *Saxons*, hither came,
 Who many kill'd with Sword, and furious Flame,
 Besides, Eleven hundred Monks were kill'd,
 At *Bangor-Abby* all their Blood was spill'd.

And when the *Saxons* Race to end was run,
 The *Danes* came in, and all the Kingdoms won :
 Before whose Sword did many Thousands fall,
 Who on the Name of Jesus Christ did call.

Then *William* Conqueror, with a Multitude,
 Into the *Norman* Yoke this Land subdu'd.
 The Pope then caus'd all Priests to leave their Wives,
 To live foul Sodomitick single Lives.

Then afterwards, in Second *Henry's* Reign,
 Was that proud Prelate, *Thomas Becket*, slain :

A Popish Saint and Martyr made, because
 He dy'd a Traytor to his Sovereign's Laws.

King *Henry* and King *Richard's* dead and gone,
 Their Brother *John* did next ascend the Throne :

At last, because he did the Pope withstand,
 He dy'd impoyson'd by a Fryars Hand.

When thus by Treason they had kill'd King *John*,
 Then the Three *Henries* *England's* Crown put on.

King *Henry* dead, then *Edward* bore the Sway,
 His Son and Grand-son *England* did obey :

The first of them (call'd *Long Shanks*) Conquest won.
 Lost by *Carnarvan*, his unhappy Son.

Who, by his Queen, was in a Dungeon cast.
 And there was kill'd, and sadly breath'd his last.

Edward the Third, a brave victorious King,
 Did *Frenchmens* Pride into Subjection bring.

Richard the Second, than to Reign began,
 And lost more than his Royal Grandfire won.

And now *John Wickliff* boldly did begin
 To preach 'gainst Antichrist, that Man of Sin :]

Who many Troubles stoutly did abide ;
 At, spight of the Pope, he naturally dy'd :

And

And being dead, from out the Grave was turn'd,
And had his martyr'd Bones to Ashes burn'd.

Henry the Fourth was in the Throne invested,
In whose Reign many were too much molested.
And *William Sawney* first his Life did give,
Thro' Flames of Fire, who now in Heaven doth live.
The next *John Badly*, in a Furious Flame,
And *William Thorp*, both won immortal Fame.

Then the Fifth *Henry*, a victorious Prince,
The Realm of *France* did conquer so long since.
The good Lord *Cobham*, then *Old Castle* nam'd,
(By Popish Priests an Heritick proclaim'd)
Was hanged, and burned by the cruel Doom
Of Satan's Servants, Slaves to Hell and Rome.
And after him, one nam'd *John Brown*, Esquire,
And *Beverly* a Preacher, dy'd by Fire.
Besides a Number from the Lollards Tower,
Racks Tortures, Halts, and the Flames devour.
John Hus, a glorious Martyr of the Lord,
Was in *Bohemia* burnt for God's Word.

And reverend *Jerom* did to *Constance* come.
From *Prague*, and stoutly suffer'd Martyrdom.
In *Smithfield* one *John Claxdon* suffer'd Death,
And with him *Richard Turning* lost his Breath.
At this Time sixteen godly Men in *Kent*,
The Antichristian Vassals did torment.

Then Death cut off the fifth King *Henry's* Reign,
The Crown the sixth King *Henry* did obtain;
Then *William Taylor*, a true zealous Priest,
Did pass through Fire unto our Saviour Christ.
Good *Rich. Hovedon*, with him *Will. White*,
Went through the Fire into eternal Light.
Duke Humphry (though no Martyr) dy'd in's Bed,
And *Richard Wych*, a Priest, was burned dead.
The Saint-like good King *Henry* was depos'd
By the fourth *Edward*, and i'th' Tower inclos'd.
Then *Edward* fled, and *Henry* once again,
By warlike Power the Kingdom did attain.
Thus did the various State of human Things
Make Kings of Captives, and of Captives Kings.
Until, at last, King *Edward* coming back,
Brought *Henry's* Royalty to fatal Rack.

whose Reign, one *John Goose* as Story saith,
 Was the first Martyr burn'd for Christ's Faith.
 King *Henry* in the Tow'r was stab'd to Death,
 and *Edward* yielded up his Life and Breath.
 His Son, young *Edward*, of that Name the Fifth,
 Whom the Third *Richard* from this Life did list:
 Who, by foul Murthers, Blood, and Tyranny,
 Usurps the Throne of England's Monarchy;
 Kill'd him, and made uneven England even.
 First then Dame *Broughton*, and a Man call'd *Abraham*,
 By Faith, thro' Fire went to old Father *Abra'm*.
 An old Man was in *Smithfield* burnt, because,
 He did resist against the Roman Laws.
 Besides a Number, past my reck'ning up,
 For Jesus's Sake, drank of affliction's Cup;
 Some carry'd Faggots thro' a World of Mocks;
 Some rack'd, some starv'd, some fetter'd in the Stocks;
 Some naked stripp'd, and scourged with the Lash,
 For their abhorring of the Romish Trash.
 Some branded in the Cheek, did always bear
 The Badge and Mark of their Redemption dear.
 Thus the insulting, tyrannizing Pope,
 With Cursings, Torture, with Fire, Sword and Rope,
 Did force the Souls and Consciences of Men
 To run despairing to Damnation's Den.
 And those, who valiantly his Pow'r withstood,
 Did seal their Resolution with their Blood.
Henry the Fourth, his Emp'ress, and young Son,
 All three to Rome bare-foot were forc'd to run.
 And three Days Space these Three did all attend
 His Holiness, a goodly Ear to lend.
 Which afterward was granted on Condition,
 That he should give his Crown up in Submission.
Andolphus, the Pope's Legat, with a Frown
 Did make King *John* of England yield his Crown.
 King *Henry*, of that Name the Second, he
 Kneel'd down, and kiss'd the Romish Legat's Knee.
 And when the Pope did ride in Cope of Gold,
 Kings, like to Footmen, must his Bridle hold:
 Pomp he must be born upon Mens Shoulders,
 With glorious Show, amazing the Beholders.

This

This being true as no man can deny
 Those that will not be blind may plainly spie
 This proud insulting domineering Priest,
 Is absolute, and only Antichrist.

When the Seventh *Henry* in the Grave was laid
 And the Eighth *Henry* *England's* Scepter sway'd,
Rome's bloody Persecution raged more
 In *England*, than in Ten Kings Reigns before
 And first, the Popish Tyranny began
 In murdering *Richard Hun*, a zealous Man ;
 For being kept in Prison by their Power
 They closely hang'd him in the Lollard's Tower ;
 And afterwards, among themselves agreed,
 To give it out, himself had done the Deed :
 And sixteen Days after this Fact was done,
 They burnt the murder'd Corps of *Richard Hun*.

Then, to the number of full Thirty-five,
 The furious Flames did all of Life deprive,
 In several Places of this woful Land,
 Because they did the Pope of *Rome* withstand.

After which *Thomas Bilney* did begin,
 To teach and preach against the Man of Sin ;
 And in *St-George's* Church, in *Ipswich* Town.
 The Papists from the Pulpit pluck'd him down,
 And as in doleful Prison he did lye
 He put his Finger in the Flame, to try :
 He try'd, and God did give him Strength to bear
 His Death, to live with his Redeemer dear.
 The next in Time, was one *John Wroth*, a Man
 Of Learning great, a Mart r's Fame he won.
 Then lived *Luther* and grave *Zuinglius*,
 With *Calvin*, *Beza*, *Oecolampadius*

All Glorious, Gracious, Reverend Lamps of Light,
 Were Instruments to clear blear'd *England's* Sight.

In *Flanders*, *William Tindal*, for God's Word,
 Was sacrific'd, to glorifie the Lord :
John Lambert valiantly his Death did take,
 And dy'd in *Smithfield* for his Saviour's Sake.

About this Time, that Honourable Man,
 Lord *Cromwell's* Rise, and timeless Fall began :
 He like an Earthquake, made the Abbies fall,
 The Friars, and the Nunneries and all :

This famous, noble, worthy Essex Earl ;
This Jem, this Jewel, this most Orient Pearl,
Was, for his Truth, from all his Heighth discarded,
And with his Head's Loss, had his Faith rewarded.

The next, of worthy Note, by Fire, that dy'd,
Was good *Anne Askew*, who did strong abide
Racks, Tortures, and the cruel raging Flame,
To magnify her great Creator's Name.

Then 'gan the King's Eyes to be open'd quite,
Enlighten'd by the everlasting Light ;
He banish'd superstitious, idle Fables,
And pack'd the Papists hence with all their Baubles :

Then *Bonner, Gardiner*, Brethren both in Evil ;
Factots and Actors, Blood-Hounds for the Devil.
Their burning Fame to Infamy soon faded,
They graceless, godless, were disgrac'd, degraded.

The King thus having this good Work begun,
He dy'd, and left the Kingdom to his Son.
Then reign'd young Edward, that sweet Princely Child
By whom all Pop'ry was clean exil'd :

But he too good to live 'mongst wicked Men,
The Almighty took him hence to Heav'n again.
Sooner Edward was laid in his Tomb,
Than England was the Slaughter-House of Rome.
Gardiner and *Bonner* now from Prison turn'd,
And whom they pleas'd they either sav'd or burn'd.

Queen *Mary* imitating Jezabel,
Advanced did the Ministers of Hell :
When Tyranny began to tyrannize,
Tortures and Torments they did then devise :
And Master *Rogers*, with a Faith most fervent,
Martyr dy'd in Smithfield, God's true Servant.

Next unto him did Lawrence Saunders die
By Fire, for Jesus's Sake, in Coventry ;
He did embrace, and kindly kiss the Stake
To gain Heav'n's Glory did the World forsake.
Good Bishop *Hooper* was in Glo'ster burn'd,
Because he against the Romish Doctrine spurn'd.
And Doctor *Taylor*, a true zealous Man,
Hadley burnt, eternal Glory wan.

Then Bishop *Farrar* next his Life did spend
By Fire, to gain the Life shall never end.

Next William Fowler first did lose his Hand,
 Then burnt because he did the Pope withstand.
 In Essex, Thomas Hawke, with Faith victorious,
 Did die by Fire, to gain a Life more glorious.
 Master John Bradford, for his Saviour's sake
 In Smithfield burnt, a blessed End did make.
 Two rev'rend Bishops, Father Latimer
 And Ridley, each of them an heav'nly Star,
 Liv'd in God's Fear, and in his Favour dy'd,
 At Oxford burn'd, and now are glorif'd.
 John Philpot freel' did the Fire embrace,
 Now lives and reigns in his Redeemer's Grace.
 Then that grave Father, and Religious Man,
 Arch-bishop Cranmer's Troubles first began.
 His Pomp, his State, his Glory, and his Pride
 Was to know Jesus and him Crucify'd.
 He liv'd a godly Preacher of God's Word,
 And d'd a glorious Martyr of the Lord.
 John Careless in close Prison chearfully
 Did change his Cares for Joy eternally.
 But this small Volumn cannot well contain
 One Quarter of the Saints in England slain.
 In Henry's Reign, and Marj's cruel Queen,
 Eight Hundred Persons there have slaughter'd been.
 Some by the Sword, some Hang'd, some put in Fire,
 Some starv'd to Death, in Prison did expire:
 Twelve Thousand and sev'n Hundred more beside,
 Much persecuting Troubles did abide.
 Some rackt, some whipt, some tortur'd some in Stoc
 Some doing Pennance with a World of Mocks.
 The Pope's outrageous and couragious Hektor,
 Was Bishop Bonner, Hells most trusty Factor:
 With him was joyn'd a Man almost as ill,
 Who took delight God's Servants Blood to spill;
 Call'd Stephen Gardiner, England's Chancellor,
 The Bishop of the See of Winchester:
 These Two did strive each other to excel
 Who should do greatest Service unto Hell;
 Until at last God heard his Servants cry
 And wicked Gardiner dy'd immediately.
 Thus when Jehovah heard the just complaints
 Of his beloved, poor afflicted Saints;

hen this too cruel Pope-defending Queen,
 The bloodiest Princess that this Land hath seen)
 e did decease, and Persecution ceas'd,
 and weary'd woful *England* purchas'd Rest.
 Queen *Mary* being dead her welcome Death
 renew'd our Joys in blest *Elizabeth* :
 e who courageously did begin
 o conquer and o'orthrow that Man of Sin.
 e purg'd the Land of Popery again,
 and liv'd belov'd of God, admir'd of Men :
 e made the Antichristian Kingdom quake,
 and made the mighty Pow'r of *Spain* to shake :
 e was at home, abroad, in every part,
 ad-star and Load stone to each Eye and Heart,
 pported only by God's powerful hand,
 e Four and forty Years did rule this Land ;
 and then she left the Royal Princely Seat,
 and chang'd Earth's Glory to be heavenly great.
 r Death fill'd woful *England* full of Fears,
 and Papiſts long'd for Change with itching Ears.
 Next, by Succellion, came unto the Crown
 g *James* the First, a Prince of great Renown.
 Next unto *James* succeeded *Charles* the First,
 whose sad unhappy Exit was the worst
 all our Princes ; for before his Gate
 th' fatal Ax did he submit to Fate :
 was he in himself a virtuous Prince,
 all Historians hath acknowledge since ;
 evil Counsellors his Ruin were,
 by their bad Advice, did him insnare.
 After twelve Years of Exile up and down,
 e Second *Charles* came to enjoy the Crown.
 o, at his Restoration, was lov'd more
 n any Prince that ever reign'd before ;
 by Degrees, so gave himself to Ease,
 love of Women, that it did displease
 Subjects ; for his Mistresses t' advance,
 minded not the growing Pow'r of France,
 sent that King both Wood and Work-men too,
 t he our English Shipping might outdo ;
 to his Brother's Counsel gave such Heed,
 T he made several English Worthies bleed :

For in his Reign, the great Lord *RUSSEL* fell
 A Sacrifice to *York*, to *Rome*, and Hell ;
 And the brave *Sidney* to the Block was brought,
 For doing that which every good Man ought ;
 I mean for writing in Defence o'th' Laws,
 Which at his Death he styl'd *The good Old Cause* :
 Nor could the Noble *ESSEX* stem their Pow'r,
 By barb'rous Hands being Murder'd in the Tower.
 Nor yet must worthy *Colledge* be forgot,
 Who, 'cause he saw too far into the Plot
 Against our Law, our Lives, and Liberty,
 In those degenerate Times was doom'd to dye :
 Bold *Armstrong* too, a Martyr for the Laws,
 Seal'd with his dearest Blood the good Old Cause ;
 And after all, if Fame don't greatly lye :
 The King himself by some foul Play did dye :
 For 'twas convenient to make him away,
 That so his Brother might come into Play.

Then *James* the Second next ascends the Throne,
 Who rul'd before, but now hereign'd alone ;
 And at his Ent'rance, to cajole the Church,
 (Which after he design'd to leave i'th' Lurch)
 He tells them he would all their Rights maintain,
 Tho' they soon found his Promises but vain :
 For, near the Court, no one could walk the Street,
 But they whole Shoals of Jesuits must meet ;
 And all might see (clear as the Noon day Sun)
 We soon should be with Pop'ry over-run.

And now brave *Monmouth* in the West appears,
 To save his Country from her Foes and Fears :
 (Well he intended, but Heaven's high Decree
 Reserv'd that Work t' a greater PRINCE than he
 For *Monmouth*, at *Sedgmore*, being o'erthrown,
 King *James* and's Jesuits, thought the World their own
 And being taken Pris'ner three days after,
 Was like a Lamb, soon brought unto the Slaughter :
 Unhappy Prince ! worthy a nobler Fate,
 Than fall a Victim to his Uncle's Hate.
 But though unhappy *Monmouth* was the first,
 'Twas not his Blood could satisfy the Thirst ;
 Of Popish Cruelty : for many more
 They now resolve shall welter in their Gore ;

and therefore in the West they do devise
 orthwith to keep a bloody black Assize ;
 and so it prov'd indeed, where Hundreds fell
 a wretched Sacrifice to *Rome* and Hell.
 A fitting Tool they had to be their Drudge,
 Ev'n barb'rous *Jeff'ries*, that accursed Judge ;
 The Shame of Nature, and the Spawn of Hell,
 so villainous a Brute, so fierce and fell
 against poor Innocents, that none but he
 Could e'er have acted so inhumanly.
 Tho' here his just Rewards Fate did not give,
 Yet Vengeance did not suffer him to live ;
 And therefore let his Name and Mem'ry rot,
 But his curs'd Acts will never be forgot.)
 Tho' in the West the Names of all the Slain
 Are more than this small Volumn will contain ;
 Yet some there were who must not be forgot,
 Brave Coll'nell *Holmes*, who suffer'd on the Spot,
 Where *Mommouth* landed first I mean at *Lime*,
 With worthy *Lark* and *Hewling* the same time ;
 Young *Holmes*, with *Ansty* *Bettescomb*, and more,
 All lost their Lives on that lamented Shore.
 At *Taynton* too, many brave Men did bleed,
 Whose Number does my Memory exceed ;
 There *J nkins*, *Lisle*, and th' Elder *Hewling* fell,
 Who of their Country all deserved well.
 At *Winchester* the Lady *Lisle* must die.
 Cause in her House too Men one Night did lye ;
 And though she was near fourscore Years of Age,
 Yet could she not escape their bloody Rage :
 And rev'rend *Kid*, who at her House did lye ;
 Did for his Country too a Martyr dye.
 In brief no Town of note in all the West.
 But it of *Jeff'ries* Cruelty did taste ;
 And throughout all the Country far and near,
 The Roads and Lanes like Shambles did appear,
 Quarters of Men b'ing set up ev'ry where.
 And now that black Assizes being done,
 At London next their Butcheries begun :
 At Temple-Bar th' undaunted *Ayleff* dies,
 And pious *Nelthorpe's* Blood for Vengeance cries :

Poor

Poor *Bateman*, long immur'd in *Newgate-Walls*,
 At last to their curst Rage a Victim falls :
 And Mrs. *Gaunt* (whose Life in doing Good
 Was always spent) now lost her dearest Blood ;
 And worthy *Cornish* too, that very Day
 In which she dy'd, to Death was led away ;
 And fell a Sacrifice to th' Rage of those
 Who were both his and England's mortal Foes :
 But Heav'n, their spotless Innocence to clear,
 Sent such a dreadful Tempest, as with Fear
 Fill'd every Heart, and made ev'n Foes to say
 'Tis guiltless Blood that has been shed this Day.

Besides those Worthies thus to Death pursu'd
 Whose guiltless Blood was by vile Hands imbru'd,
 They upon others did their Malice wreak ;
 And here of Dr. *Oats* I first must speak,
 Whose cruel Suff'rings I must say (In brief)
 Have been so great, that they exceed Belief :
 And hence their Malice did 'gainst him commence,
 He was the Popish Plots first Evidence,
 And never would his Evidence deny,
 For all their barb'rous Rage and Cruelty,
 'Bove thirteen thousand Stripes they did him give,
 What Mortal can endure the like and live ?
 Yet did he all their Cruelty survive,
 And after that some Years remain'd alive
 Poor *Dangerfield* too with a poyson'd Cane,
 After like Usage by a Rogue was slain ;
 And Rev'rend *Johnson*, for his Country's sake,
 Of the like barb'rous Whipping did partake ;
 And they that Fines and Pill'ries underwent,
 In this sad Time, had easy Punishment.

But now poor *England's* Suff'rings grew so high
 So loud the Noise was of her piercing Cry,
 That gracious Heaven did at length appear,
 And sent th' Illustrious Prince of *ORANGE* here :
 His coming did *Rome's* Locusts soon destroy,
 And fill'd the Hearts of Protestants with Joy ;
 The Priests and Jesuits, who before did tamper
 With Protestants, were now upon the Scamper :
 I'th English Air they could no longer stay,
 And glad were those that soonest got away :

And

And then the King (such was his wretched Fate)
Did both his Crown and Kingdom abdicate :
Which when the Peers and Prelates of the Land,
Being in Counsel met did understand,
They quickly to their brave Deliv'rer sent,
Inviting him to take the Government ;
Who in a little Time to London came,
Which did with Joy all good Mens Hearts inflame.
Soon after which the Statesmen asssembled were,
Who did with one united Voice declare
WILLIAM and MARY England's King and Queen ;
The happiest Day in England ever seen ;
Whose Vertues should I go about to tell,
This little Book would to a Volumn swell :
Or if King William's wondrous Acts I sum,
When will my Verse unto a Period come ?
What mighty Things in Ireland did he do ?
Where he no sooner came but conquer'd too
The wonders of his Arms full well are known,
Both at the Boyn, at Aghrim, and Athlone ;
And Lymrick's famous Siege all Ireland knows,
Will be remembred whilst the Shannon flows.
What Wonders too in Flanders he has wrought ?
From thence how many Lawrels he has brought ?
Let Steenkirk speak and famous Landen tell,
Whereby his Arms so many Frenchmen fell ;
How great his Conduct and his Prowess were,
Namur's strong Walls sufficiently declare,
Who to his conqu'ring Arms was forc'd to yield,
Though the French King's whole Army was i'th' Field
And this of him the World did truly find,
He's fierce to his Foes but to his Subjects kind,
But now my Muse, a sadder Story tell :
Some Villains instigated first by Hell,
And then by haughty Hopes, didform'd a Plot
Against that King ; which ne'er will be forgot,
Which was discover'd by one Pendergrafs,
Who from the King receiv'd forgiving Grace ;
But Sir John Fenwick, though in England bred,
At Tower hill for th' Fact did lose his Head.
Sir William Perkins, and proud Sir John Friend ;
At Tyburn Gallows made a shameful End ;

And

And Sir John's Head, which Loyalty rejected,
 Was, with his Limbs, on Aldgate Tow'r erected :
 Nor did these three receive their just Deserts
 As Rebels with vile Treason in their Hearts ;
 But as base Villains, who would kill the King,
 Keys, King, and Charnock, did in Halters swing ;
 Hang'd, drawn and quarter'd was to be their Doom,
 Whilst for their parboil'd Limbs the Gates made room
 This made true English Hearts admire much more
 Their King and Hero, than they'd done before,
 And enter'd Heartily throughout the Nation
 Into a very strict Association ;
 To stand and fall by such a glorious King,
 And all his Foes unto Confusion bring.
 But God, who holds within his mighty Fist
 The Life of Kings and Peasants as he list ;
 After he'd settled with his Parliament,
 To keep out Rome, the Act of Settlement,
 In the Year Seventeen Hundred and Two,
 On the great Sabbath of our Lord most true,
 Being the Eighth of March, by nat'ral Death,
 He calmly up to Heav'n resign'd his Breath.
 Upwards of thirteen Years our King he reign'd,
 And all our Rights and Liberties maintain'd :
 Which Loss the Nation did in Tears lament,
 Whilst every one in deepest Mourning went ;
 But God to try us once more, had decreed,
 Illustrious ANNE should next to him succeed :
 She to her Parliament did first advance
 One Hundred Thousand Pounds to punish France,
 In this her Reign her Generals have been true,
 And often made our Foes to look Morbleu,
 Witness immortal MARLBRO's Acts whose Name
 Will always glorious Shine, and outlive Fame.
 The teeming Womb will bring a num'rous Race,
 Of Britains Bold to sing the Vict'ries, of his Grace.
 In this her Reign, the mighty UNION done,
 England and Scotland were at last made One.
 In this her Reign, a Patent does appear
 To make the Prince of HANNOVER a Peer
 Which that 'all Protestants may here peruse
 The following Preamble to it, thus ensues.

**The Preamble to the PATENT, for Creating
the Electoral Prince of HANOVER, a Peer
of this Realm, as Duke of CAMBRIDGE.**

WHereas the most serene Electoral House of Brunswick Lunenburg is sprung from the Royal Stock of our Ancestors, and is (if we shou'd Decease without Issue) to enjoy, by Virtue of Laws Ratifi'd by our Authority, the Kingdoms of their Progenitors; yet, as We earnestly Desire that the said most serene House shou'd no less be ty'd to Us by friendship, than by Blood and Alliances, We, according to our singular Affection towards the same, have decreed to grace with the highest Honours, Our most dear Cousin, GEORGE AUGUSTUS, Son to the most serene Elector. And although the only Son of so great a Prince, cannot go out of his native Country without the utmost Danger, especially at this time, when the neighbouring States are tost with such violent Tempests; to the end nevertheless, that, as much as possible, he may, by the Authority of his Name and Dignity, tho' Absent, be in a manner Present in our Parliament and Councils, We have order'd him to be added to the Number of the Peers of this Realm. This will be to him an Earnest of that supreme Dignity, to which (according to Ours, and the Wishes of Our Subjects) he's destin'd: That being henceforth adorn'd with the Titles of this most noble Kingdom, which the Princes of the Blood-Royal have always pursued, he may be proud to be Ours. You, therefore ye Barons, Viscounts, Earls, Marquesses, and Dukes, congratulate with yourselves, that a Prince of so great hopes, the Ornament and Darling of Germany, the Defender of Our most Holy Religion, and the Assertor of publick Liberty, One that is hereafter to Govern You, and, till Then, is One of You, should now be Vested with the same Honours with you, &c.

A New LITANY.

O God the Father, God the Son,
That made, and did redeem each one,
And God the Holy Ghost, look on

Us miserable Sinners.

Lord, let our sins forgotten be,
And spare thou them redeem'd by Thee,
And let us not thy Anger see,

Spare us, good Lord.

From Evil, Mischief, and from Sin,
Lord keep us, lest we run therein,
And from the Devil's crafty Gin

Good Lord deliver us.

From Blindness, and Hypocrisy,
Envy and Hatred, let us flee ;
From Hearts not giv'n to Charity

Good Lord deliver us.

From all vile Sins, and Judgments, Lord,
And from contemning of thy Word,
False Doctrine, Schism, and Hearts made
hard,)

Good Lord deliver us.

By thy most bloody sweat, and cross,
By thy precious Death and loss,
By thy ascending up from Dross,

Good Lord deliver us.

In all our troubles, time of wealth,
In time of Sicknes, or of Health,
In Death's sad hour, which comes by
stealth)

Good Lord deliver us.

We sinners do beseech thee, Lord,
To prosper and increase thy Word ;
Unto thy Church good Rules afford,

We beseech thee to hear us good Lord.

The Protestant Tutor for Youth.

63

Spew from the Church, O Lord, all those
Who with their many horrid Oathes,
Have kept out Thousands, Heaven knows,
We beseech thee, &c.

Let none its sacred Doctors be
But those whose Principles agree
With blessed Peace and Unity,
We beseech thee, &c.

Let all their Preaching be to gain
The sinful Hearts of fallen Men,
That to Repent they may begin,
We beseech thee, &c.

And that their Doctrines may abide,
Let thy Word only be their Guide,
That they may Preach Christ Crucify'd,
We beseech thee, &c.

That it may please thee to delight
In *NNE* our Queen both Day and Night,
That She may worship thee aright;
We beseech thee, &c.

Rule thou her Heart in Fear and Love,
That in thy Faith she firm may prove,
And Honour Thee, Her God above,
We beseech thee, &c.

Let none within her Council be
But those whose Hearts and Hands agree,
To keep our Constitution free,
We beseech thee, &c.

That it may please thee, let there be
Pour'd down from Heav'n Felicity,
On all the *HANNOVER* Family;
We beseech thee, &c.

Princess *SOPHIA* still protect,
And with thy Counsel her direct;
And all Pretenders, Lord! reject,
We beseech thee, &c.

Pr. *GEORGE AUGUSTUS*, her dear Son
That is to Rule the *Brittish* Throne,
Manifold Blessings pour upon,
We beseech thee, &c.

Long may he live, and live to be
 Father to English Liberty,
 And Scourge to Rome, and Slavery,

We beseech thee, &c.

From arbitrary Power defend us,
 And let no Wooden Shoes attend us,
 Still Liberty of Conscience send us,

We beseech thee, &c.

That it may please thee, let thy Grace,
 'Mong the Nobility take place,
 That Wisdom's Foot-steps they may trace

We beseech thee, &c.

Let Magistrates the Laws maintain;
 Let no pack'd Juries come again,
 As once did in a former Reign,

We beseech thee, &c.

That Grace and Wisdom may increase,
 That Wars and Jarrings all may cease,
 And we be sure of lasting Peace,

We beseech thee, &c.

That it may please thee to bestow
 On us thy Servants here below,
 Hearts that shall praise for what we owe,

We beseech thee, &c.

That it may please Thee, be the way
 For their return, that do each Day
 Deceive themselves, and go astray,

We beseech thee, &c.

That it may please thee by thy Hand,
 To strengthen those aright do stand;
 Others to raise by thy Command;

We beseech thee, &c.

That it may please thee, succour those
 That Grief and Tribulation knows,
 When persecuted by their Foes;

We beseech thee, &c.

Particularly, Lord, sustain
 Those who in Gallies wear a Chain,
 Let them not persevere in vain,

We beseech thee, &c.

That it may please thee to preserve
 Captives in danger like to starve,

And

And from Child-bearers do not swerve ;
We beseech thee, &c.

That it may please thee to defend
The Fatherless, and to the end
Thy Blessings to the Widows send ;
We beseech thee, &c.

That it may please thee pity all,
And keep our Enemies from thrall,
Fetch home their hearts that from thee fall,
We beseech thee, &c.

That it may please thee to bestow
On us the kindly Fruits that grow ;
Be God and friend unto thy foe,
We beseech thee, &c.

That it may please thee to forgive
Our sins, that we upright may live
According to thy Word, and thrive ;
We beseech thee, &c.

That it may please thee when there's Peace.
Our heavy Taxes soon may cease,
And we in Substance much increase,
We beseech thee, &c.

That it may please thee when we find
All things according to thy Mind,
Nor we ungrateful, or Unkind,
We beseech thee, &c.

Keep bloody Papists from this Nation,
And let us all in ev'ry Station,
Be mindful of their Extirpation,
We beseech thee, &c.

That never more may *England* Blaze,
As once in cruel *Mary's* Days,
And that we all may give thee Praise,
We beseech thee &c.

O Son of God, we pray thee hear ;
O Lamb of God, do not forbear
To look in Mercy on each Tear ;
We beseech thee, to hear us good Lord

After our sins, O do not us regard,
Nor after our Iniquities reward.

*The Threefold State of a Christian discover'd,
Nature, Grace, and in Glory.*

*Thy Threefold State, here thou may'st see,
What thou hast been, art, and shall be.*

1. BY Nature, I was born
of the Flesh, Joh. 3. 6.

By Grace, I am born of
the Spirit, Joh. 3. 6.

In Glory, I shall have all
spiritual Priviledges, Joh.
1. 12.

2 By Nature, I was all
Flesh; Joh. 3. 6. Gen. 6.
5. and 8. 2.

By Grace, I am all Flesh
and Spirit, Rom. 7. 20. 23.
Gal. 5. 17.

In Glory, I shall be all
Spiritual, 1 Cor. 15. 44. 50.

3. By Nature, I walk'd
after the Flesh, 2. Cor. 10.
3. Rom. 8. 4.

By Grace, I walk in the
Spirit, Gal. 5. 16. Rom. 8.
4.

In Glory, I shall be quick-
ned by the Spirit, Rom. 8.
11.

4. By Nature, I did mind
wholly the Things of the
Flesh, Rom. 8. 5.

By Grace, I do mind
chiefly the Things of the
Spirit, Rom. 8. 4.

In Glory, I shall mind
only Things Spiritual.

5. By Nature, I was dead
in Sin, Eph. 2. 1. 1. Tim.
5. 6.

By Grace, I am quick-

ned from Sin, Eph. 2. 5.
In Glory, I shall be quite
freed from Sin.

6. By Nature, I did live
in Iniquity, 1 Joh. 5. 19.

By Grace I do live in all
Piety, Tit. 2. 12. 2 Tim.
3. 12.

In Glory, I shall enjoy
perfect Purity, Rev. 21.
4.

7. By Nature, I was un-
der the Law of Sin and
Death, Rom. 8. 2.

By Grace I am made
free by the Law of the Spi-
rit of Life, Rom. 8. 2.

In Glory, I shall triumph
over Sin and Death, 1 Cor.
15. 55. 56, 57.

8. By Nature, I did hate
God and his Law, Ps. 15.
21. and 18. 15. and 2, 3.
Rom. 1. 30.

By Grace, I do love God
and his Law, Ps. 116. 1.
and 11. 26, 27. 1 Joh. 4.
59.

In Glory, I shall for ever
delight in God, and do his
Law.

9. By Nature I despised
all Instruction, Prov. 1. 7.

By Grace, I desire all
Information, Prov. 11. 25.
Ps. 86. 11.

In Glory I shall attain
ear Apprehension, 2 Cor.
6.

10. By Nature I commu-
cate with the vilest of
sinners, Ps. 1. 1. Mat. 24.

9. By Grace I kept Com-
munion with the best Christi-
ans, Can. 1. 7. Acts 9.
1. 1 Joh. 1, 3.

In Glory, I shall know all
things, and live with them,
1 Cor. 13. 28. Mat. 27. 53.
15. 28. 1 Thes. 3. 15.

11 By Nature I persecute
the godly, Acts 26. 14.

By Grace I profess it in
secret, 1 Tim. 12.

In Glory I shall have the
reward, Phil. 3. 14

12 By Nature I was one
of the World, Joh. 15. 18.

By Grace I am chosen out
of the World, Joh. 51. 19.

In Glory I shall be sepa-
rated from the World, Mat.

49. and 25. 3. 33.

13. By Nature I was in
darkness, 1 Pet. 29. Eph.

8.

By Grace I walk in the
light, Joh. 8. 12. 1 Thes.

4. 4.

In Glory I shall dwell
in the Light, 1 Tim. 9.

4. By Nature I was na-
ughty and bloody, Jer. 6. 15.

16. 7.

By Grace I am array'd
in the Robe of Inno-

cence, Rev. 29. 8.

In Glory I shall be cloth-
ed with Immortality, 2
Cor. 5. 3.

15. By Nature I was a
Stranger, Eph. 2. 12.

By Grace I am God's
Friend, Isa. 41. 8. Joh. 15.
10.

In Glory I shall be his
Favourite for ever, Prov.
3. 4. and 8. 25.

16. By Nature I was an
Enemy, Rom. 5. 10.

By Grace I am reconci-
led, Col. 1. 22.

In Glory I shall be sav'd,
Rom. 5. 10.

17. By Nature I was con-
demn'd, Joh. 3. 18.

By Grace I am justified,
Acts 13. 39. Rom. 3. 24.

In Glory I shall judge, 1
Cor. 6. 2. Mat. 19. 28.

18 By Nature I departed
from God, Jer. 17. 5.

By Grace I draw near
to God, Heb. 7. 19.

In Glory I shall abide
with God, Joh. 8. 34.

19. By Nature I became
Satan's Slave, 2 Tim. 22. 6.

By Grace I am the Lord's
Free-man, 1 Cor. 7. 22. 6.

Gal. 4. 31. Pet. 2. 26.

In Glory I shall be a Ci-
tizen of Zion, Eph. 2. 19.

20 By Nature I was free
from Righteousness, Rom. 6.

By Grace, I am free
through Righteousness,

Rom. 3. 24, 25. 2 Pet. 1, 1.
In

In Glory, I shall reign in Righteousness, Rom. 7. 21.

21. By Nature, I lived in Fear, Heb. 2. Gal. 4. Rom. 8.

By Grace, I live by Faith, Gal. 2. 20. 2 Cor. 5. 7.

In Glory, I attain the end of my Faith, 2 Pet. 1.

22. By Nature, I was without hope, Eph. 2. 12.

By Grace, I rejoyce in hope, Rom. 5. 2.

In Glory, I shall need no hope, 1 Cor. 13. 13.

23. By Nature, I was without all the Promises.

By Grace, I am under all the Promises, 2 Cor. 1.

In Glory, I shall partake of whatsoever is Promised.

24. By Nature, I was the Child of the Devil, and of Hell, 1 Joh. 3. 10. Mat. 23.

By Grace, I am a Child of God, and a Stranger unto the World, Gal. 3. 26.

In Glory, I shall be an Heir of God, and of Heaven, Rom. 8. 17. Heb. 11.

25. By Nature, I was in constant Danger, Matth. 5.

By Grace, I am in continual Safety, Psal. 4. 8.

In Glory, I shall be an impregnable Sanctuary, Isa 45. 17.

26. By Nature I fought to go to Heaven, by my own Righteousness, Rom 10.

By Grace, I seek to go

to Heaven without my own Righteousness, Phil. 3.

In Glory, I shall be Heaven, absolutely Righteous, Eph. 5. 27. Jud. 8.

27. By Nature, I sought my self only, Phil. 2. 21.

By Grace, I seek God's Glory chiefly, Phil. 1. 11.

In Glory, I shall give to him wholly, Rev. 5. 12.

28. By Nature, I was lost, Luk. 19. 10. 1 Pet. 2.

By Grace, I am found.

In Glory, I shall be home, 1 Cor. 2.

By Nature, I knew nothing, Rom. 3. 11.

By Grace, I know all things in part, 1 Cor. 13. 12.

In Glory, I shall know even as I am known, 1 Cor. 13. 12.

30. By Nature, my services were abominations, Prov. 15. 8.

By Grace, my Services were acceptable, 1 Pet. 2.

In Glory, my Services shall be rewarded, Matth. 23.

31. By Nature, I was like a Beast, Psal. 78. 22.

By Grace, I am like a Prince, Gen. 23. 6. Rev. 19.

In Glory, I shall be like an Angel, Luk. 20. 36.

32. By Nature, my Body was the Temple of Sin, Rom. 6. 12.

By Grace, my Body is the Temple of the Holy Spirit, 1 Cor. 6. 19.

In Glory, my Body shall
raised spiritual, 1 Cor.

44.
33. By Nature, I did
ory in my Shame, Phil.

19.
By Grace, I am asham'd
my Sin, Rom. 6. 21.

In Glory I shall be with-
ut Sin, and Shame, Heb.

18.
34. By Nature I was
ke the Dirt and Mire,
ost filthy, Isa. 57. 20.

By Grace, I am like the

Moon in beaury, Cant. 6.
10.

In Glory, I shall be like
the Sun, in Glory, Mat.
13. 43.

35. By Nature, I sat in
the Shadow of Death, Luk.
1. 79.

By Grace, I do sit virtu-
ally in the Kingdom of
Life, Eph. 2. 6.

In Glory, I shall sit on his
Throne Eternally, Mat. 19
40. Rev. 3. 31.

*Prospect of Popery : Or, A short View of
the Cruelties, Treasons, and Massacres, com-
mitted by the Papists, since the beginning of
the Reign of Queen Mary 1.*



THAT blessed Prince K. Edward the 6th, (of w
good Mr. Bradford saith, (*That he was one of
st and most Godly Men in England, of whom we may
speak too little than too much*) seeming past
every, some of his Lords inform'd him, That the t
K Reform

Reform'd Religion would be in great Danger, if it did not chuse a Successor; and that it was the Part of a good and religious King to lay aside all other Respects, where the Glory of God, and the Welfare of the Subjects are concern'd. These Reasons so prevail'd that, by his last Will he excluded his Sister Mary the next Heir, from the Crown, because she was a Papist, and left the Succession to the Lady Jane Grey, the Daughter of the Duke of Suffolk, whose Mother was the Daughter to Mary, second Sister to King Henry le To this Will, all the King's Council, Lord Mayor, Aldermen of London, and most of the Judges and Lawyers of the Realm. consented; and, after his Death, proclaim'd the Lady Jane, Queen in London and Westminster.

Which when the Lady Mary heard, being in Herefordshire, she sent a Letter to the Privy Council claiming the Crown as due to her by Birth; but the Lord's answer'd, That by the last Will of King Edward the Lady Jane was proclaim'd Queen, and they would acknowledge no other: The Lady Mary, perplex'd by this Letter, retir'd to Framingham Castle in Suffolk, where resorted to her many zealous Protestants of that County, and Norfolk, who being forward in promoting the Gospel, assur'd her of their utmost Assistance to gain the Crown, if she would engage not to attend any Alteration of the Protestant Religion, settled by her Brother King Edward. To this she easily agreed, assuring them, That she never would bring in Popery with so many Vows and Protestations, that none could doubt her. Being thus guarded with the Power of the Protestants, she vanquish'd the Forces of Rome, and was settled in the Kingdom; after which she soon made good that cursed Maxim, That no Faith be kept with Hereticks; for being petition'd by the Protestants in Suffolk, to make good her Promise, she was very much offended, telling them, Since you are but Members, would you rule your Head, when you shall one Day know, that Members ought to obey their Head, and not to rule over it. So the Inticement of her wicked Bishops, she fell into Popish Idolatry, and suppress'd the Protestant

r. if Religion, and burnt and destroy'd the Professors there-
Part; so that though her Reign was the shortest of any
her Prince, except Richard the 3d, yet more Christian
elfareood was spilt in her Time for the Cause of Religion,
revailan in any King's Reign since King Lucius the first
Mastablisser of Christianity in England: For in her Five
as a Years Reign, the Martyrs in all Parts of the Kingdom
grey, mounted to 277 Persons, of all Sorts and Ages; for
her were perish'd in the Flames 5 Bishops, 21 Divines, 8 Gen-
lenry lemen, 84 Tradesmen 100 Husbandmen. Servants and
yor, labourers 26 Wives 20 Widows. 9 Virgins 2 Boys, 2
d Lanfants, one springing out of his Mother's Womb at the
s D. atake, and most unmercifully flung in the Fire at the
d Worth; 64 more persecuted, wheroof 7 were whipt,
6 perish'd in Prison, 12 bury'd in Dughills, and ma-
in Hey lay condemn'd in Irons, who were deliver'd by the
Countorious Entrance of Q. Elizabeth.

The Spanish Invasion, 1588.



Prom HILIP, II. King of Spain, seem'd to have a great
since t Respect to Queen Elizabeth, during the Reign of
r Hear Sister; yet when she came to be Queen, and would
ought comply with his Interests, he became her most in-
So terate Enemy; which he sufficiently demonstrated
she the 31st Year of her most happy Reign, 1588, when
rotef design'd no less than the utter Ruin of England, oc-
R cation'd

casion'd by the Ambition of Spain, the Instigation of the Pope, and some traiterous English Fugitives. The Arguments that induc'd them to it, were. That the Church of God could not be more meritoriously propagated than by conquering of England, and thereby extirpating and destroying Heresy, and setting up the Roman Catholick Religion. That the Queen of England was an Heretick and excommunicated by the Pope as contumacious to the Church of Rome, and therefore by all Means to be destroy'd.

To execute this Enterprize, the Spaniards prepar'd a mighty Navy of One Hundred and thirty tall Ships, containing Fifty seven thousand, Eight hundred and eight Tun, (wherein were Eight thousand Six hundred Mariners, Nineteen thousand, ninety five Soldiers, and Two thousand, ninety eight Gally-slaves. The Duke of Parma design'd to bring Fifty thousand Soldiers more out of Flanders to joyn them. They had also Aboard Two Thousand Six Hundred and Thirty great Ordinance, with Boats and Tenders, and all sorts of Provisions, not forgetting to bring Chains, Whips, and Butcherly Knives, to enslave, torment and murther the poor English Protestants. The mighty Fleet was five Years in preparing, and was so powerful, that the Spaniards themselves were amaz'd at it, and procur'd the Pope to Christen it, *The Invincible Armado*, he himself contributing a Million of Gold to so pious a Design: And thus, with the Pope's Blessing, and the Prayers of the Roman Catholicks, to God and the Saints, for their good Success, this dreadful Army sail'd slowly near the English Shore, (the Ocean seeming to groan with its Burden) which they brought into a Half Moon, intending to have land'd at the Thames Mouth, that by seizing on the Heart they might command the Body of the Kingdom. Queen ELIZABETH in the mean time was not idle but first commanded a Fast to be kept, requiring all her Subjects to make humble Supplications to God for Deliverance from that imminent Danger; yet knowing that Prayers without Endeavours, are like Rache beautiful, but barren, she provides a double Guard, ordering the Train'd Bands of the Counties to be rais'd

for a Land-guard, and a Fleet of One hundred Forty Ships, divided into three Squadrons, commanded by the Lord Howard, Admiral, sir Francis Drake, Vice-Admiral, and the Lord Seymor, Rear Admiral. When this mighty moving Wood of Spain enter'd the British Seas, and found the Queen's so well prepar'd, contrary to their Expectation, they resolv'd to make a Chase-Fight. The Queen commanded the Lord Admiral to make ready eight of her worst Ships, and to fill them with Wild fire, Pitch, Rosin, Brimstone, and other combustible Matters, which were sent before the Wind and Tide in the Dead of the Night, into the midst of the Spanish Fleet, and the Trains taking Fire, made such a dreadful Thundering, that the affrighted Spaniards, thinking them to be deadly Inventions, rais'd a sad Out cry, and hastily cut their Cables and in great Confusion fell foul upon one another; whereupon the Queen's Fleet, under Drake, and other Commanders, sunk and took many of them, and drove others upon the Sands; so that out of 134 Ships, that set sail out of Lisbon, only 33 return'd. In short, the Spaniards lost in this Voyage Eighty one Ships, 13500 Soldiers, and above Two thousand Prisoners taken in England, Ireland, and the Low Countries.

And thus this mighty Design came to Nought, and the Almighty was pleas'd to deliver these Protestant Kingdoms from Popery and Slavery: And let us beseech Almighty God to continue this mighty Blessing to us, and our Posterity for ever. AMEN.

The Gun-Powder-Treason, contriv'd by the Papists, Novemb. 5. 1605.

THE Papists having receiv'd many Disappointments of their several cursed Conspiracies against the Life of the glorious Queen ELIZABETH; and their great Hopes of a Popish Successor being abated, by the coming in of King James, they resolv'd if possible, to retrieve their Cause: To effect which, there was a damnable Design contriv'd by some Priests, Jesuits, and other Papists,

pists, to undermine the Parliament House, and with Gun powder to blow up the King, Prince, Clergy, Nobles, Knights and Burgeſſes, the very Confluence of all the Flower, Glory, Piety, Learning, Prudence, and Authority in the Land; Fathers, Sons, Brothers, Allie Friends, Foes, Papists, and Protestants, all at one Blaf-



To which end, the Conspirators took Lodgings near the Parliament-house, and then took an Oath of Secrecy in these Words: ‘ You shall swear by the blessed Trinity, and by the Sacrement you now purpose to receive, never to disclose, directly or indirectly, by Word or Circumstance, the Matter that shall be propos’d to you to keep secret; nor desist from the Execution, till the rest shall give you leave. And now the Business went on apace, and all things being ready, the 5th of November was design’d for the Execution; but about ten Days before, a Letter directed to the Lord Montegle, was deliver’d by an unknown Person to his Footman in the Street, with a strict Charge to give it into his Lord’s own Hand, which he accordingly did; and the Lord being troubled at the Contents, presently imparted it to the Secretary of State, who presented it to King James; which was in these Words:

My LORD,

OUT of Love to some of your Friends, I have a Care of your Preservation; therefore I would advise you, as

you

with your tender your Life, to devise some Excuse to shift off
your Attendance at this Parliament, for God and Man have
of a commanded to punish the Wickedness of this Time ; and
think not slightly of this Advertisement, but retire your
self into the Country, where you may expect the Event with
safety ; for tho' there be no appearance, of any Stir, yet I
say, they shall receive a terrible Blow this Parliament, and
yet they shall not see who hurts them. This Counsel is not
to be condemn'd, because it may do you good, and can do you
no harm, for the Danger is past so soon as you have burnt
the Letter ; and I hope God will give you the Grace to make
Use of it ; to whose holy Protection I commend you.

The King reading this Letter, concluded it contain'd
some extraordinary Design ; and that by the Blow, was
meant some Blast of Gun powder : And thereupon or-
der'd strict Search to be made under the Parliament-
house about Midnight, the Parliament being to sit
next Day ; and at the Door of the Cellar they found one
Gu Faux, prepared and booted for a Journey ; who
being apprehended, a farther Search was made ; and up-
on removing some Billets, that were plac'd to prevent
Discovery, they found the Serpents Nest fill'd with 36
Barrels of Gun-powder ; and searching Faux, there
was found about him a dark Lanthorn, 3 Matches, and
other Instruments for firing the Powder. Thus was
the horrid Designs of the Papists frustrated, and the
Conspirators receiv'd their deserved Punishments.

The Massacre of Ireland, in 1642.

THE Jesuits, Priests, and Friars in Ireland, pre-
tended that the English did unjustly detain the
Papists Lands from them, (which yet were justly for-
feited by their Rebellions) did endeavour by all ways
possible, to stir up all sorts, both Gentry and Common-
ty, to shew the utmost of their Zeal, for the Destru-
ction of the English Protestants ; which was so laid
out that there was little Probability it should miscarry,
they in their Publick Prayers recommended the Success
of

of a great Design, tending much to advance the Catholick Cause ; and that they might stir up the People to the greater Cruelty and Animosity, they very publickly Discours'd : " That the English Protestants " were Hereticks, and not to be suffer'd to live any " longer amongst them ; That it was no more Sin to " kill one of them, than to kill a Dog ; and that it " was a mortal Sin, to relieve or protect any of them ; and with great Malice represented to the People, the severe Courses taken by the Parliament of England, to suppress the Romish Religion.

When the Plot was ready, they proceeded against the English in divers Methods ; some only stripp'd the Protestants, and turn'd them out of Doors naked ; others murther'd Man, Woman and Child, without Mercy ; yet all agreed utterly to destroy all the Protestants out of that Kingdom ; yea, so extream violent were they, that they would not endure the English Language, but punish'd all that spake it ; and chang'd all the Names of English Places, killing the Cows and Sheep, only because they belong'd to the English ; and sometimes cut off their Legs, or a piece of out their Buttocks, leaving them to live in Pain.

The Popish Priests gave their Sacrament to several Irish, upon Condition that they should spare neither Man, Woman nor Child, saying, That it did them a great deal of good, to wash their Hands in their Blood. They excommunicated all that should relieve, harbour or give Alms ; so that many perished for want of Relief ; and their Monks and Friars exhorted them, with Tears in their Eyes, not to spare any of the English. They boasted, when they had destroy'd them in Ireland, they would go into England, and not leave the Memory of any English man under Heaven. They said they thought it as lawful to kill an Englishman, as a Dog or a Sheep : and that it was no more Pity or Conscience than to take a Bone out of a Dog's Mouth. The Day before this bloody Massacre, the Priests gave the People a Dismission after they had said Mass, telling them They had now liberty to go and take Possession of their Lands, and strip, rob, and despoil the English of all their Goods and Cattel ; the Protestants (as they told them

being worse than Dogs, for they serv'd the Devil. They proceeded to commit all manner of Villanies, stripping stark naked, Man, Woman, and Child; driving Hundreds together into a River, and so were drowned; putting One Hundred and Fifty into a Castle, and burning them together. A Protestant Woman being deliver'd in the Fields, they gave the New born Infant to the Dogs. The Irish Women stirred up the Men to Cruelty; crying, Kill them all, spare neither Man, Woman, nor Child. Such was their Malice, that they taught their Children, to kill English Children. One of the Irish Women was angry with a Soldier, for not bringing the Grease of a fat English Gentlewoman, who was murther'd, to make Candles with, which they barbarously did in many Places. In brief, the Irish and English Papists, in a short time, murther'd near Three hundred Thousand innocent Protestants, without the least Provocation.

the Massacres in Paris, France, Piedmont, Lithuania, and Poland, in 1645.



Y a pretended Agreement, in the Time of that bloody King Charles IX. the Papists us'd divers means to draw the chief of the Protestants to Paris under a Pretence of a Marriage between the King of
L Navarre,

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Navarre, a Protestant, and the Lady Margaret, Sister to the French King: But in the mean time, the Papists in Roan murther'd divers Protestants, as they came from a Sermon, and grievously beat others; which the King seem'd to be displeas'd at, and 3 or 4 were executed. After this, the Articles of Marriage were agreed on, Admiral Coligny, a Gallant Gentleman and one of the Protestant Generals in the last War, was invited by the King to be at the Wedding, to whom the King and Queen-Mother falsely pretended a great deal of Kindness. The King of Navarre, and the Lady Margaret were married; and a while after the Admiral going along the Streets, was shot at, and lost his Fore-Finger, and was hurt in the Arm. The King complain'd of the Mischief, Swearing and Promising to execute Justice upon the Offender. In the Evening of the same Day, the Duke of Guise sent for the Capt. of the Switzers, and shew'd him the King's Commission for Murthering the Admiral. At midnight the Provost, Sheriffs, and Captains of every Ward in the Paris, had the same shew'd them; assuring them, that thro' the whole Realm of France, the Protestants should be kill'd, and that the Watch-word for it should be the Tolling of the Bell in the King's Palace at Break of Day; and that the Executioners of this Villany should be known by White Handkerchiefs tyed on their Arms, and a White Cross in their Hats. In the mean time, the Murderers broke into the Admiral's Lodgings, and kill'd him upon his Knees in fervent Prayer; his Body was thrown out of the Window, and his Head was sent to the King and Queen-Mother, and by them to the Pope, and Cardinal Lorrain, as a grateful Present: Then went the Murderers into the Streets, crying, Courage, my Fellows, we have a good Beginning, let's fall on the rest, it is the King's express Command. All the Attendants on the King of Navarre, and Prince of Conde, which were in the King's Palace, were massacred; and thro' all the City were the Protestants murther'd in that Night, the two next Days there were slain in Paris, above a Thousand of all Ranks; for they spar'd not Children in the Cradle, nor Infants in their Mothers Wombs:

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to colour their Villany, they gave out, That the Protestants had conspir'd against the King, tho' there was not the least Pretence for it. The King threaten'd the King of Navarre, that if he would not turn Catholick, he should be serv'd in the same manner, saying, You shall have Death, or the Mass. The Massacre proceeded to other places; so that in a few Months there were murder'd about Sixty Thousand in France, only for being Protestants.

The burning of L O N D O N by the Papists, in the Year 1666.



It seems now unquestionable to every Protestant that London was Burnt by the Papists, both from the Depositions given into the House of Commons, after that dreadful Desolation, and the Discoveries made by Capt. Bedloe, and others, and their several new Attempts of this kind: But since we know the Papists have liberty to forswear any thing, it may be necessary to revive those Evidences which were given at that Time; and certainly those that knew before hand when the City would be fired, were Confederates in this cursed Conspiracy. Richard Langhorn of the Temple, executed for High-Treason, in Discourse with one Light of Ratcliff, in the February before the Fire. After some

Dispute, Mr. Langhorn said, You expect great Things in Sixty-Six, and think that Rome will be destroy'd but what if it be London? Mr. Tisdale inform'd, That being with one Fitz-Harris, an Irish Papist, in July before the Fire, he told him, There would be sad Desolation in September; and Mr. Tisdale asking where it should be, he answer'd, In London. Elizibeth Style depos'd, That being in earnest Discourse with a French Papist before the Fire, he furiously reply'd, You English Maids will like *Frenchmen* better, when there is not a house left between Temple-bar and London-bridge. She said, I hope our Eyes will not see that. He added, This will come to pass between *June* and *October*. There were a multitude of other Informations given in, but nothing more apparent than the Confession of *Robert Hubart*, a French Papist, who acknowledg'd that he was one that Fir'd the House of Mr. Fariner, a Baker in Pudding-Lane, near Fish-street-hill, from whence the Fire had its beginning, being perswaded theretoby one Stephen Peidlou a Papist; who brought him to the House, and gave him three Fire-balls, one of which *Hubart* fastned to the End of a long Pole, and lighting it with a Match put it into the Window, and staid till he saw the House all of a Flame. *Hubart* confess'd there were 23 Accomplices, whereof *Piedlou* was the chief; and after committing this horrid Fact, which produc'd such terrible Effects, *Hubart's* Conscience was so startled, that he voluntarily confess'd the matter; for which he was committed to the Marshalsea Prison in *Southwark*, where a French Merchant visited him, and told him, He did not believe he did it; to which *Hubart* reply'd, Yes, Sir, I am guilty of it, and did it by the Instigation of Monsieur *Piedlou*, from a Desire of Reward, which he promis'd me upon my return into France. And for a clear Conviction of his Guilt, Mr. Lowman, Keeper of the White-Lyon Prison, set *Hubart* on a Horse, and carry'd him to the place where the Baker's House stood and he directly pointed at the place, though then in Ruins; still affirming that it was the same place; and a while after was justly executed for the same.

This Fire begun Sept. 2. at one in the Morning, and held till the 6th of the same Month, and over-run the Space

space of 373 Acres within the Walls of the City, and 8 Acres 3 Rods without the Walls; and there were burnt 89 Parish Churches, 6 Chappels, the Cathedral of St. Pauls, the Royal Exchange, Guild-hall, the Custom-house, many magnificent Halls, several City-houses, and 1330 Houses, and vast quantities of Household Stuffs of all sorts; of Books alone were lost the value of near 150000*l.* so that the whole Loss is computed to be 9900000*l.* and yet, by God's Providence, not above 6 or 8 Persons were burnt.

The MONUMENT.

The Basis of this Monument is 27 Foot square, and its Head is elevated 62 Foot high; and upon the upper Part of the four quarters of the pedestal, is engraven the following inscription:
This Pillar was set up for the perpetual Remembrance of the most dread-



ful Burning of this Protestant City, begun and carry'd on by the Papists, on the Beginning of September, 1666, in order to the carrying on their horrid Plot, for extirpating the Protestant Religion, and the Old English Liberty, and introducing Popery and Slavery.

A Brief Account of the Popish Plot. 1678.

AS Hell and Rome had improv'd all their Skill and Force, for some Years past, in contriving and managing this Hellish Design; so the Almighty was graciously pleas'd to appear for our Deliverance, by assisting all their cursed Contrivances in the Birth; the first Instrument made use of by Providence, was Dr. Hants, who, notwithstanding all the Lies and Calumnies

nies cast upon him, was liberally educated, being bred Student in St. John's Colledge at Cambridge, where he took his Degrees, and proceeded Doctor of Divinity at Salamanca in Spain: He was Vicar at Bobbing Kent, in 1672. Also Minister near Chichester in Suffex. Some time after he became Chaplain to the Duke of Norfolk. In all these Stations he was never charg'd with Debauchery: And while he was the Duke of Norfolk's Chaplain, he over heard some Whispering amongst the Popish Priests, that there was some grand Design on Foot; and he being in a longing Desire to find the Bottom of it, to this purpose he enter'd freely into Conversation with them, and desir'd to be admitted into the Society of Jesus, which after three Days they consented to; and finding him fit for Business, they employ'd him as a Messenger, to carry Letters, which exactly fitted the Design he was engag'd in; for soon after he was sent to Valladolid in Spain, with Letters which he suspected to be of dangerous Consequence, dexterously open'd which discover'd their Hellish Contrivances, He managed their Affairs so to their Satisfaction, that he was made privy to all their secret Consults, whereby he understood that the City of London, in 1666, was surpris'd by Treachery. And Father Whitebread, the Jesuit Provincial, having engag'd Dr Oats, before his last Return into England, to murder Dr. Tongue, because he had Translated the Jesuits Morals into English, promising him Fifty Pounds: He thereupon became acquainted with the Doctor; and finding him a Person of Integrity, he communicated to him the Design of murdering him, and some particulars of the Plot; and having consulted the best Method for the Discovery, then acquainted one Mr. Christopher Kirby with the Business, and Dr. Tongue shew'd Mr. Kirby 43 Articles in Writing, requesting him to make it known to the King: The next Morning Mr. Kirby acquainted the King, That his Enemies had a Design against his Life. The King askt how that could be? Mr. Kirby reply'd 'That there were two Men, by Name, Grove and Pickering, that watch'd to shoot his Majesty, and another Person was hir'd to Poyson him.

His Majesty order'd a farther scrutiny to be made. Dr. Oats discover'd himself to Mr. Kirby, having written Copies of the Information concerning this horrid Design ; and Sept. 28. these Informations were sworn to before Sir Edmund-bury Godfrey, who would needs keep a Copy of one, having never before perus'd them ; whereby it did appear that the Plot in general was, by Fire and Sword, to alter the Government and Religion of these Kingdoms, and to reduce the same to Popery. The chief Conspirators being the then Pope Innocent XI. who in a Congregation of 350 Persons, held Dec. 1677. declar'd, ' England to be Part of St. Peter's Patrimony, as forfeited to the holy See, for the Heresy of the People, and to be dispos'd of as he thinks fit ; likewise Cardinal Howard, the Pope's Legate, was appointed to take Possession of England, in his Name, and made Archbishop of Canterbury ; and others were made Bishops of most of the Diocesses in England. John nes Paulus de Oliva was concern'd with La Chaise, Confessor to the French King, the Provincials of the Jesuits, Strange and Whitebread, the Benedictine Monks at the Savoy, where they had erected a Colledge of Jesuits, in Number 1800 then in England ; several Lay-Persons of Quality were to command the Forces they were to raise, and to execute the great Offices of the Realm ; as Lord Arundel of Wardeer, to be Lord Chamberlain of England ; the Lord Powis, Lord Treasurer ; Sir William Godolphin, Lord Privy Seal ; Edward Coleman, Secretary of State ; Lord Bellasis General ; Sir Francis Ratcliff, Major General, R—— Langhorn, Adjutant General ; who had Commissions sent them, seal'd by Paulus de Oliva from Rome. This Work was an unanimous Undertaking of the whole Romish Church and so it must needs be recorded to Posterity, to their everlasting Shame.

The Means they resolv'd on, to accomplish this Hellish Design, were, 1. By killing the King, either by Stabbing, Pistol, or Poison. 2. By firing London, Westminster, and other Cities in England, upon the Murder of his Majesty. 3. By a general Massacre ; to which Purpose they had form'd an Army, and 50000 were

were to be list'd about London : The Officers were all to be resolute Papists, most French and Irish. These they gave out were enough to cut the Throats of 10000 Protestants, being taken upon a Surprize: when the Melitia of London was unprovided : All these Particulars were discover'd to the Counsel by Dr. Oats, which alarm'd the whole Nation, and left no Room to doubt a Plot. This was the Murther of that worthy Magistrate, Sir Edmund-Bury Godfrey, whose Memory shall be dear to Posterity, who having taken Dr. Oats's Dispositions, which was no more than every Justice of the Peace was bound to do; yet the Popish Conspirators were so inrag'd, that they resolv'd to cut him off, to frighten all other Magistrates from intermeddling. It is not certain how many were concern'd therein; but those who are known to have been in it are, Father Girald, and Father Kelly, two Irish Priests; Robert Green, Cushion-Man to the Queen's Chapel; Henry Berry Porter at Somerset-House, and Miles Prance; these were actually present at the Murther, and were perswaded by the Popish Priests to commit it, by being told, That Sir Edmund-bury Godfrey was a great Persecutor of Papists, and that he had very lately examin'd People against them. and got Depositions to fix base Crimes, and Scandals on their Religion, and that the Catholicks would be ruin'd, unless he were taken off : And that besides they should have a good Reward from the Lord Bellasis; and that it was no Sin, but a Work of Charity, and so far from Murther, thas it was meritorious.

After this, the Conspirators set Sir Edmund-bury, and waited for him till Nine a Clock at Night, at which time he pass'd by Somerset-House, and Hill stept out in great haste, and intreated him, for God's sake, to help him, for there were two Men a quarelling, and he was afraid there would be Blood-shed : He, at first refused; but Hill being importunare, he at last consented; Hill went first, and Sir Edmund follow'd into the Lane and behind follow'd *Girald* and *Green*; and as he was going down the Stairs, Green suddenly threw a twisted Handkerchief about Sir Edmund's Neck, and presently they threw him down and throttled him, and gave



gave him violent Punches with their Knees, and Green almost wrung his Neck round with all his Force ; then they remov'd him into a Room in the upper Court, and Mr. Prance, who made the Discovery, went with a dark Lanthorn thither to see it, where Mr. Bedloe saw Mr. Prance, and afterwards carry'd him into the fields, to a Place call'd Primrose-Hill, and there in a Ditch they left his Body, with his own Sword run through him, and the Scabbard and his Gloves laid on the Bank, that he might be suppos'd to have murther'd himself: But a while after Mr. Bedlow voluntarily came in, and gave an account of the whole Matter ; as also of the Popish Plot, and then seiz'd upon Mr. Prance, who join'd with him in his Evidence ; upon which Green, Berry, and Hill, were executed for the Murther ; and Coleman, Ireland Pickering, Grove, Whitebread, Harcourt, Fenwick, Gavan Turner, and Langhorn, for the Popish damnable Conspiracy ; from which let us beseech Almighty God for ever to deliver us. Amen.

An Account of the Burning the POPE at Temple-Bar in London, November 17. 1579.

THE horrid Designs and Contrivances of the Papists for many Years last past, for rooting out the Protestant Religion from under Heaven, in this Kingdom, as well as in all

the Protestant Countries in Europe, has raised such a just Indignation in the breast of every good Christian and True Englishman, 1. That the People of this Nation have upon all occasions

eudeavoured to discover their generous Detestation of those cursed Invaders of their Religion and Civil Liberties ; but never more apparently, then upon the 17th. of November 1679, that being the Day on which the unfortunate Queen Mary died, and that Glorious Princess Queen Elizabeth, that true Defender of the Christian Protestant Faith, ascend the English Throne, and thereby dispelled those thick

Clouds of Egyptian Popish darkness which had so long overspread these Kingdoms.

Upon the said 17th. of November, the Bells began to Ring about Three a Clock in the Morning in the City of London, and several Honourable and Worthie Gentlemen belonging to the Temple, as well as the City (remembering the Burning both of London and the Temple, which was apparently Executed by P. P.



Villany) were pleased to be at the charge of an Extraordinary Triumph, in Commemoration of that Protestant Queen, which was as follows :

In the Evening of the said Day, all things being prepared, the so-

lemn Procession began, from Moregate, and from Bishopsgate street, and down Hounds-ditch to Aldgate ; through Leaden Hall-street, Cornhil, by the Royal-Exchange, through Cheapside

to Temple-Bar, in order following,

1. First Marched six Whiffers in Pioneers Caps and Red-walcoats, 2. A Bellman ringing his Bell, and with a dolesome Voice, crying all the way, Remember Justice Godfrey. 3. A dead Body representing Justice Godfrey in the habit he usually wore, and the Cravat wherewith he was murdered, about his Neck, with spots of Blood on his Wrists, Breasts and Shirt, and white Gloves on his Hands, his Face pale and wan, Riding upon a White Horse, and one of his Murderers behind him to keep him from falling, in the same manner as he was carried to Primrose-Hill. 4. A Priest came next in a Surplice, and a Cope Imbroidered with Dead Mens Sculls, and Bones and Skeltrons, who gave out Pardons very Pientifully to all that would Murder Protestants, and proclaiming it Meritorious. 5. A Priest alone with a large Silver Cross. 6. Four Carmelite Fryers in white and black Habits. 7. Four Grey Fryers in their proper Habits. 8. Six Jesuits carrying bloody Daggers. 9. Four wind Musick, called the Waites, playing all the way. 10. Four Bishops in Purple, with Lawn Sleeves and Golden Crosses on their Breasts, and Crosier staves in their hands. 11. Four other Bishops in their Pontificalibus, with Surplices and Rich Imbroidered Copes, and Golden Mitres on their Heads, 12. Six Cardinals in Scarlet Robes and Caps. 13. Then followed the Popes Chief Physician with Jesuits powder in one hand, and an Urinal in the other. 14. Two Priests in Surplices, with Two Golden Crosses. Lastly. The Pope in a glorious Pageant, or Chair of State, cover'd with Scarlet, the Chair being richly Embroidered and bedect with Golden Balls and Crosses; at his

Feet was a Cushion of State, and Two Boys late on each side the Pope, in Surplices with white Silk Banners, painted with Red Crosses, and bloody Consecrated Daggers for Murdering Protestant Kings and Princes, with an Incease Pot before them, Censuring his Holiness. The Pope was arrayed in a rich Scarlet Gown, lined through with Ermines, and adorned with Gold and Silver Lace, with a Tripple Crown on his Head, and a glorious Collar of Gold and precious Stones about his Neck, and St. Peters Keys, a great quantity of Beads, Agnus Deis, and other Catholick Trumpery about him. At his Back stood the Devil, His Holiness Privy Counsellor, Hugging and Whispering him all the way, and oftentimes instructing him aloud to destroy his Majesty, to contrive a pretended Presbyterian Plot, and to fire the City again, to which purpose he held an Infernal Torch in his hand; The whole Procession was attended with an hundred and fifty Torches and Flambeaus by Order; but there were so many came in Volunteers, as made the number of several thousands. Never were the Balconies, Windows and Houses more filled, nor the Streets more thronged with multitudes of People, all expressing their abhorrence of Popery, with continual shouts and Acclamations, so that in their whole progress of their procession, by a modelt computation, it is judged there could not be no less than Two hundred Thousand Spectators.

Thus with a slow and solemn state in some hours they arriv'd at Temple-Bar, where all the Houses seemed to be converted into heaps of Men, Women and Children, who were diverted with variety of Excellent Fireworks: It is known that Temple-Bar since its rebuilding is adorned

with Four stately Statues of Stone, Two on each side the Gate, Those towards the City Representing Queen Elizabeth and King James, and the other Two towards the Strand, King Charles the First, and our present Gracious Sovereign; Now in regard of the day, the Statue of Queen Elizabeth was adorned with a Crown of gilded Lawrel on her

head, and in her hand a Golden Shield with this Motto inscribed thereon, The Protestant Religion; Magna Charta; several lighted Torches were placed before her, and the Pope being brought near the Gate, the following Song was sung in parts, between one who represented the English Cardinal Howard, and another the People of England.

Cardinal Howard.

*From York to London Town we come
to talk of Popish Ire,
To Reconcile you all to Rome,
And prevent Smithfield Fire.*

The People Answer.

*Cease! Cease! thou Norfolk Cardinal,
See yonder stands Queen Bess,
Who sav'd our Souls from Popish Thrall,
O Queen Bess, Queen Bess, Queen Bess.*

*Your Popish Plot and Smithfield Threat,
We do not fear at all,
For Loe! beneath Queen Bess's feet,
You fall, you fall, you fall.*

*Now God preserve Great CHARLES our King,
And eke all Honest Men;
And Traytors all to Justice bring,
Amen, Amen, Amen.*

Then having entertained the thronging Spectators for some time with the Ingenious Fire-works, a very great Bonfire was prepared at the Inner-Temple Gate, and his Holiness after some Complements and Reluctancies was decently tumbled into the Flames, the Devil who till then had faithfully Accompanied him, left his Holiness in the Lurch, and laughing gave him up to his deserved Fate. This last Act of his Holiness Tragedy, was attended with such a prodigious Shout of the

joyful Spectators, that it might be heard far beyond Sommerse House and we hope the sound thereof will reach all Europe. The same Evening there were Bonfires in most Streets of London, and universal Acclamations Long live King Charles, and let Popery perish, and Papists with their Plots and Counter Plots be for ever Confounded, as they have hitherto been. To which every honest English-man will readily say, Amen.

MR. John Rogers, Minister of the Gospel, was the first Martyr in Queen MARY's Reign, and was burnt in Smithfield, Frebruary 14. 1554. His Wife, with nine small Children, and one at her Breast, follow'd him to the Stake, with which sorrowful Sight he was not in the least daunted ; but with wonderful Patience dy'd courageously for the Gospel of Jesus Christ. Some few Days before his Death, he writ the following Exhortation to his Children.



GI V E Ear, my Children, to my Words,
whom God hath dearly bought,
Lay up his Laws within your Hearts,
and print them in your Thoughts :
I leave you here a little Book,
for you to look upon,
That you may see your Father's Face,
when he is dead and gone.
Who for the Hope of Heav'nly Things,
While he did here remain,
Gave over all his Golden Years
to Prison and to Pain :
Where I among my Iron Bands,
inclosed in the Dark,
Not many Days before my Death
I did compose this Work.

And

And for Example to your Youth
to whom I wish all Good,
I send you here God's perfect Truth,
and seal it with my Blood :
To you my Heirs of earthly Things,
which I do leave behind,
That you may read and understand,
and keep it in your Mind ;
That as you have been Heirs of that
which once shall wear away,
You also may possess that Part
which never shall decay.
Keep always God before your Eyes,
with all your whole Intent ;
Commit no Sin in any wise,
keep his Commandment.
Abhor that arrant Whore of Rome,
And all her Blasphemies,
And drink not of her cursed Cup,
obey not her Decrees.
Give Honour to your Mother dear,
remember well her Pain,
And recompense her in her Age
with the like Love again.
Be always ready for her Help,
and let her not decay ;
Remember well your Father all,
that should have been your Stay.
Give of your Portion unto the Poor,
as Riches do arise,
And from the needy naked Soul
Turn not away your Eyes :
For he that doth not hear the Cry
of those that stand in Need,
Shall cry himself, and not be heard,
when he does hope to speed.
If God hath given you Increase,
and blessed well your Store,
Remember you are put in Trust.
and should relieve the Poor.
Beware of foul and filthy Lusts,
let such Things have no Place ;

Keep clean your Vessels in the Lord,
that he may you embrace.
Ye are the Temples of the Lord,
for you are dearly bought ;
And they that do defile the same,
will surely come to Nought.
Be never proud, by any Means,
build not thy House too high,
But always have before your Eyes,
that you are born to die.
Defraud not him, that hired is
your Labour to sustain ;
But pay him still, without Delay,
his Wages for his Pain.
And as you would another Man
against you should proceed ;
Do you the same to them again,
if they do stand in Need.
Impart your Portion to the Poor,
in Money and in Meat,
And send the feeble fainting Soul
of that which you do not eat.
Ask Counsel always of the Wise,
give Ear unto the End ;
And ne'er refuse the sweet Rebuke
of him that is thy Friend.
Be always thankful to the Lord,
with Prayers and with Praise,
Begging of him to bless your Work,
and to direct your Ways.
Seek first, I say, the Living God,
and always him adore,
And then besure that he will bless
your Basket and your Store.
And I beseech Almighty God,
replenish you with Grace.
That I may meet you in the Heav'ns,
and see you Face to Face ;
And though the Fire my Body burn,
contrary to my Kind,
That I cannot enjoy your Love,
according to my Mind .

Keep

Yet

Yet I do hope, that when the Heav'n's
shall vanish like a Scroul
I shall you see in perfect Shape,
in Body and in Soul.
And that I may enjoy your Love,
and you enjoy the Land,
I do beseech the Living Lord
to hold you in his Hand.
Though here my Body be adjudg'd
in flaming Fire to fry,
My Soul, I trust, will strait ascend
to live with God on high.
What though this Carcass smart a-while;
what though this Life decay,
My Soul, I hope, will be with God,
and live with him for aye.
I know I am a Sinner born
from the Original,
And that I do deserve to die,
by our Fore-Father's Fall :
But by our Saviour's precious Blood,
which on the Cross was spilt,
Who freely offer'd up his Life.
to save our Souls from Guilt,
I hope Redemption I shall have;
and all that in him truⁿ,
When I shall see him Face to Face,
and live among the Just.
Why then shoud I fear Death's grim Look;
since Christ for me did die;
For King and Cæsar, Rich and Poor,
the Force of Death must try.
When I am chained to the Stake,
and Faggots girt me round,
Then pray the Lord, my Soul in Heav'n
may be with Glory crown'd.
Come, welcome Death, the End of Fears,
I am prepar'd to die ;
These earthly Flames will send my Soul
up to the Lord on high.
Farewel, my Children, to the World,
where you must yet remain,

The Lord of Hosts be your Defence,
till we do meet again.

Farewel, my true, and loving Wife,
my Children, and my Friends ;
hope in Heav'n to see you all,
when all Things have their Ends.

If you go on to serve the Lord,
as you have now begun,
You shall walk safely all your Days
until your Life be done.

You shall walk safely all your Days,
as he shall think it best,

That I may meet you in the Heav'ns,
where I do hope to rest.

*a Paraphrase on St. Luke, the 16th Chapter, from the
13th Verse unto the End. Being a real Scripture-Dia-
logue, between the most happy Lazarus, and tormented
Dives.*



To the Reader.

Ehould these Lines crave thy most solid View,
Since by the Scriptures they are proved true,
If thou want Riches ? Here, without all Measure,
The most blessed Stock of lasting Treasure.

N

This

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This Heav'nly Treasure will enrich thee more,
Than all the Jewels on the Indian Shore :
Receive it joyfully, and say no more.
Poor Men Rejoice, whilst Rich Men Houl and Cry,
Such is the Pleasure of the Deity :
Then cease thy Tears, poor wretched Soul, and lend
An Ear unto poor Lazarus, thy Friend.

Lazarus.

*Most noble Sir, view but these Sores I bear,
And how each one doth like a Mouth appear ;
For some Relief, my Wounds do loudly cry,
And humbly beg your Christian Charity.
And I have lain here, Day by Day, unable
E'er to obtain the Scraps fall from your Table ;
The very Dogs more Kindness shew than you,
Who lick my Sores, and heal my Ulcers too :
Alas, great Sir, I languish, nay, I die,
Only for want of timely Charity.
Let me request your Bounty ; for I know,
God will repay you double what I owe :
For God's Sake, and your own, let me but have
Some kind Relief to shield me from the Grave,
Scraps from your Table, I do only crave.*

Dives.

Why, how now, Sirrah ! How dare you presume
To urge my Patience with your begging Tune ?
How dare you venture at my Gate to lie ?
Up and be gone, or else prepare to die.
Talk you of Sores and Wounds, what's that to me ?
The Dogs indeed your fittest Comforts be :
My Table is not spread, to grant Relief
To every begging, lazy, idle Thief ;
Such as your Self may be, for ought I know.
Be gone, you idle Rascal, Sirrah, Go ;
Or I'll release your idle Cries and Groans,
With a good Cudgel, that shall break your Bones,
What if you languish, perish, rot, or die ;
Do so, or hang your self, pray, what care I ?
You tell me, God will double what I give ;
Yet will I not believe it, as I live !

Go to him then your self, if you are able,
And tell me then, who keeps the better Table :
Go, get you gone, you lazy, idle Thief,
I fear you there will find but small Relief,

Lazarus.

*Farewel, proud scornful Dust and Ashes, I
Will henceforth only on my God rely :
With winged Speed I will approach thy Throne,
And all my Grief and Misery make known.
Lord, thou art able to relieve my Wants,
Relieve my Misery, and hear my Complaints.
From thee, my God, I do expect much more,
Than ever yet I found at Dives Door.
However, gracious God, I now must try,
My Strength decays, great God, behold I die.*

Angels.

Heil, blessed Lazarus ! All Hail, we say,
We're come thy Soul to Heaven to convey.
Bless'd Abraham attends, with open Arms,
Who will secure thee from all future Harms.
Rouse then, bless'd Saint, and Hallelujah sing.
Whilst we, with Expedition, take the Wing,
In order to transport thee to that Place
Of Joy, where Tears shall ne'er bedew thy Face.
Dives lifting up his Eyes in Hell.

*Behold me, Father Abraham, I lye,
Surrounded with eternal Misery :
Shall Lazarus a blessed Place obtain,
Whilst I all Hellish Torments do sustain ?
Have Mercy on me, Father, pray now send
Thrice happy Lazarus, to dip the End
Of one of his bless'd Fingers, and assuage
My Hell-tormenting Tongue, which makes me rage,
Some cooling Water for my Tongue ; for I
Must in Hell's eternal Torments fry.*

Abraham.

Remember, Son, to add unto thy Grief,
When living, you allow'd him no Relief.
You then possess'd your Good Things, he his Bad ;
You swarm'd in Myrth, whilst Lazarus was Sad.

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But now the Case is alter'd much ; for he
Shall ever joy, whilst you tormented be.

Besides, a Gulf between us Two their lies,
More deep than is the Earth beneath the Skies.
And, let me tell you, you will find it true,
You cannot come to me, or I to you.

Dives.

*Dear Father, let me then this Suit obtain,
Send him unto my Father's House again ;
Five Brethren there I have, O let him tell
To them the Torments I endure in Hell !
And, if they will not then their Sins refrain,
Let Lazarus return to thee again.*

Abraham.

*Moses, the Prophets too, must be their Guide ;
And pray, what else should they desire beside ?*

Dives.

*Nay, Father Abraham, but if one went
Unto them from the Grave, they would repent.*

Abraham.

*If Moses, and the Prophets will not do,
They'll not believe a Messenger from you.*

An Alphabet of Lessons proper for the Sons of
Free-born ENGLISH MEN.

After the Great *NASSAU* had ceas'd to shine,
(Since tim'rous *Irish* heard him Dash the *Boyn* ;)
Brave *MARLBROUGH* then, instructed how to Fight,
Resplendent Shone, in his lov'd Country's Sight ;
Crown'd the late Victories which his Tutor gain'd,
And 'gainst the *Galls*, the *British* Arms maintain'd
Did Wonders at the *Danube* and the *Rhine*
As if not Human, but of Race Divine.
Envy, not then [as since] could lift her Head,
But ghastful lay beneath his Feet, as Dead,
Fortune, which mourn'd for mighty *WILLIAM*, came
And Stamp'd him **SECOND** in the *Book of FAME* ;

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Breakes of mixt Secretary Letters
cc a' ll h i i i c d d d d c e e s s s o g g
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m p a q r r r s s s s t t v u u u r n n
v v w w w - z z z z z a b c d e e f
g h i k l m n o p q r s t u v w x y z z

A b c d d o e f g h i k l m n o p q
r s t v u w x y z e : Glory to God

A B C D E F G H I
K L M N O P Q
R S T U V W X Y Z

Abhor the ways of vicious Men.
Because Heav'n does the same contemn.

Could we but Virtues Paths embrace
During this Momentany space.

A b c d d e f g h i k l m n o p q
r s t v u w x y z & Laus Deo

A B C D E F G H
I J K L M N O P Q
R S T V W X Y Z

Earth we should leave as Childish Toys
For Heav'n and its immortal Joys.

A b c d d e f g g h b i k l m n o p
p q r s t s t s t v u w x y y z z & x

A B C D E F G H I K
L M N O P Q R S T
V W X Y Z &

Go then, my Child and Learn to be
Happy to all Eternity. ~

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Gave him a March propitious ; — quick he flies
 And bids the tott'ring, sinking Empire, RISE !
 Hocksted's fam'd Pillar shall this Deed Record,
 How many French-men fell by MARLBRO's Sword.
 In Flanders, since, Ramellies Plains he Stain'd
 With their own Blood, and abs'lute Conquerer Reign'd.
 Knew how to Baffle France in her Designs,
 And force with Sword in Hand Stolboffen's Lines.
 Look'd round, and saw their scatter'd Squadrons fly
 From Antwerp, Mecklin, Dendermond, Tournay ;
 Mons, Lisle, Blaregnies, Doway, and Bouchain ;
 What the pale French had Stole, spew'd out again.
 Nor could the Force of France his Sword withstand,
 Had not the Sov'reign Power with-held his Hand.
 O mighty Hero ! true to Britain's Trust,
 Whose Name should alway sacred be, and Just
 SINCE, Thou hast service done enough, 'tis True,
 ORMOND, the Brave, had nothing left to Do ;
 Question not, then, why MARLBRO' ceas'd to fight,
 Who strove to give to injur'd Nations Right :
 Rather, a Curtain draw, till Time shall show
 The Gratitude which free-born Britains owe ;
 Much Gratitude, which should exub'rant swell,
 And not Repent rewarding Merit, Well :
 Will then, my Muse, leave him to Heaven's Care,
 But recommend him Britains in your Pray'r.
 Vain will the Efforts be, ---- a fruitless Vain,
 For Popish Princes in this Land to Reign.
 Who, with a Scept'r'd, irresistible Pow'r,
 Shall Charters, Laws, and Liberties devour :
 Make us in endless Slavery, and keep us poor,
 And take, by Fraud, the Rights we thought secure.
 Zealous, ah ! Zealous then let Britains be
 To keep out Rome, and her Idolatry.

Directions for Writing.

Lay your Paper directly before you ; let your Breast be upright, not bending, and your right Elbow close to your Body : Keep your Head from hanging over your Copy ; hold your Pen between your two Fingers and your Thumb ; let your Thumb be highest, your Fore-finger next, and your Middle-finger lowest ; draw every Stroke over with a dry Pen, till your Hand hath done shaking, and never be without a waste Paper for the trying of your Pen ; and be sure to keep your Letters even at Head and Feet ; for which Purpose, it would be necessary you should have a flat Ruler, and a Pair of fine Compasses ; and in taking up your Ink, fill not your Pen too full, and keep it free from Hairs, and so proceed.

The Manner of making Pens.

If you would Write well observe these Cautions in mending and making your Pens, viz. Take a Quill, either the first, second, or third in the Wing ; and scrape off the Rhind with the Back of your Pen-knife ; then holding the Feather-end from you, cut off a Quarter of an Inch of each Side sloping ; then enter exactly into the middle of the back of the Quill, with your Pen-knife, and with the End of a Quill, or with the Peg at the End of your Pen knife, with a sudden Jirk lengthen the Slit, holding your Thumb hard upon the Back of the Quill, how far it should go ; after which, enter your Knife sloping on the other side, about half an Inch above the Slit, and cut away the Cradle-piece ; then, with your Knife slanting towards the Back, cut down to the Slit, the Cheeks, or Shoulder pieces : Lastly Place the inside of the Nib of the Pen upon your Thumb-nail, holding your Quill fast between your Fore-finger and Middle-finger, and, with your Pen-knife, enter the Back, near the End thereof, sloping ; then turning the Edge almost down-right, cut it off. If your Quill be too thick, scrape a good quantity from the Back ; if too thin, strengthen it with a short Slit, and a short Nib, and you have a Pen fit for Purpose.

Here follows the Figures and Numerical Letters.

2	XIV	14	CX	110	XV	LI
2	XV	15	CC	200	X	LX
3	XVI	16	CCC	300	DC	CD
4	XVII	17	CD	400	XC	CX
4	XVIII	18	D	500	CIV	XIX
5	XIX	19	DC	600	CXC	XXI
6	XX	20	M	1000	XLVI	
7	XXX	30			LXXV	
8	XL	40			XLIX	
9	L	50			CXIX	
10	LX	60	V	I	C	XVII
11	LXX	70	X	L	D	LVI
12	LXXX	80			M	MDCCII
13	XC	90	IV		IX	MDCCIII
14	C	100	VI		XI	MDCCIV

variety of Abbreviations and Contractions, borrow'd from the Latin Tongue.

s, e stands for *Sectio*, Division; p. for *pagina* or page; c. *Exempli Gratia*, for Example; S P Q L for *Senatus* *populusque Londini*, Senate and People of London; NB *Nota Bene*, Note well; SS Th D *Sacro Sanctæ Theologie* *Doctor*, Doctor of Divinity, Jan. for January, Sept. for September, Cant. for Canterbury, Oxon. for Oxford, C.C.C. *Collegii Christi Colledge*, Mat. for Matthew, Col. for Colossians, Rev. for Revelations, Gen. for Genesis, and the like; R. William Rex: So sometimes two Words are contracted into one; as I'm for I am, I'll for I will, e'er ever, o'er for over, &c.

lections for the Learner to Capital his Writing with great Letters or emphatical Words, and Words of Eminency, &c.

L remarkable Sentences are written in Capitals, as
 N in Zachary, HOLINESS TO THE LORD. In
 Jeremiah,

Jeremiah, THE LORD OUR RIGHTEOUSNESS. In *Revelations* KING OF KINGS, AND LORD OF LORDS. And so in several other Places. They do also serve to begin Titles of Books, as the HOLY BIBLE, or THE NEW TESTAMENT ; or to Divine Books, as, THE SECOND BOOK OF KINGS. Capital Letters begin Sentences ; as *Our Father which art in Heaven*, &c. as also proper Names of Men ; as *Adam, Moses, David, Jesus, Peter, John, Matthew, Luke, Charles, Mars, Appollo*, &c.

Great Letters are also used in noting the Proper Names of Countries, Cities, Towns, Arts, Sciences, Dignities, Offices, Days, Months, Winds, Places, Rivers, as for Example, *Asia, Africa, Europe, America, England, Scotland, Ireland, France, Spain, Holland, Germany, Paris, Vienna, Madrid, Amsterdam, Constantinople, Windsor, Dunkirk, Callis, Printer, Merchant, Astronomy, Grammar, Musick, Rhetorick, Logick, Arithmetick, Queen, Prince, Parliament, Pope, Cardinal, Duke, Earl, Lord, Knight, Squire, Bishop, Dean, Prebend, Doctor, Parson, Vicar, Ambassador, Treasurer, Agent, General, Colonel, Captain, Lieutenant, Ensign, Monday, Tuesday, January, February, Christmas, Easter, Whitsuntide, Lent, North, South, East, West, White-hall, Hampton, Greenwich, Thames, Severn*, &c. Also all Heads, Paragraphs, Sections, Books, Quotations, Verses in Poetry, and Names of the Holy Bible viz.

¶ *The Names, Order, and Number of all the Books and Chapters of the Old and New Testament.*

G Enesis hath Chap.	50	II. Samuel
Exodus	40	I. Kings
Leveticus	27	II. Kings
Numbers	36	I. Chronicles
Deuteronomy	34	II. Chronicles
Joshua	34	Ezra
Judges	21	Nehemia
Ruth	4	Esther
I. Samuel	24	Job

Salms	150	Amos	9
Proverbs	31	Obadiah	1
Ecclesiastes hath Chap.	12	Jonah	4
The Songs of Solomon	8	Micha	7
Isaiah	66	Nahum	3
Jeremiah	52	Habbukkuk	3
Lamentations	5	Zephaniah	3
Ezekiel	48	Haggai	2
Daniel	12	Zechariah	14
Joel	14	Malachia	4
Isaiah	3		

¶ *Books called the Apocripha.*

Esdra's hath Chap.	9	Dragon	
Eldras	16	Wisdom	19
Jobit	14	Ecclesiasticus	51
Esther	16	Baruch with the Epistle of	
The rest of Esther	6	Jeremiah	6
The Song of the Three		The Prayer of Manasseh	
Children.		I. Maccabees	
The Story of Susannah		II. Maccabees.	
The Idol Bell and the			

¶ *The Books of the New Testament.*

Matthew hath Chapt.	21	I. Timothy hath Chap.	6
Mark	16	II. Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
Acts	28	Hebrews	13
Romans	16	The Epistle of James	5
Corinthians	16	I. Peter	5
Corinthians	13	II. Peter	3
Galathians	6	John	5
Ephesians	6	John	1
Philippians	4	III. John	1
Colossians	4	Jude	1
Thessalonians	5	Revelations	22
Thessalonians	3		

Arithmetick; and first of Weights and Measures.

Roy Weight, is that by which Silver and Gold, &c. and 24 Grains make an Ounce weight, and 12 Pence make a Shilling, and 20 Shillings make a Pound, and 10 Pence make a Penny.

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20 Penny weight one Ounce, 12 Ounces one Pound Troy weight.

Avoirdupoize Weight.

Four Quarters of a Dram makes one Daam, 16 Drams one Ounce, 16 Ounces one Pound, 28 Pounds one quarter of an Hundred, 4 Quarters one Hundred weight or 112 Pound, 20 Hundred one Tun: This weight weighs all Grocery Wares, Butter, Cheese, Flesh, Wax, Lead, Pitch, Rosin, Tallow, Hemp, &c.

Apothecaries Weights.

Are Grains, Scruples, Drams and Ounces; of which 20 Grains make one Scruple, 3 Scruples one Dram, Drams one Ounce, 12 Ounces one Pound: their Marks and Figures are these:

R (*Recipe*) or take; ana, or a like Quantity p. (*a Pugil*) or half a Handful; m. (*Manipulus*) Handful; gr. a Grain; ʒ a Scruple; ʒ a Dram; ʒ an Ounce; ss. (*Semissis*) half a Pound; lb (*Libra*) a Pound, q. s. (*quantum satis*) a sufficient Quantity; q. l. (*quantum libet*) as much as you please.

Of Liquid Measures.

By which we buy Beer, Ale, &c. whereof the least common Measure is a Pint, which is a Pound Troy weight; 2 Pints one Quart; 2 Quarts one Pottle; Pottles one Gallon; 8 Gallons one Firkin of Ale, Soap or Herrings; 9 Gallons one Firkin of Beer; 10 Gallons and an half one Firkin of Salmon or Eels; 2 Firkins one Kilderkin; 2 Kilderkins one Barrel; 42 Gallons one Tierce of Wine; 63 Gallons one Hoghead; 2 Hogheads one Pipe or Butt; 2 Pipes or Butts one Tun of Wine.

Of dry Measure, or Bushel-Measure.

All sorts of Grain, as Salt, Coals Sand &c. are measured by this Measure of which a Pint is the least. 2 Pints one Quart, 2 Quarts one Pottle, 2 Pottles one Gallon, 2 Gallons one Peck; 4 Pecks one Bushel.

measure ; 5 Pecks one Bushel Water-measure ; 8 Bushels one Quarter ; 4 Quarters one Chaldron ; 5 Quarters one Wey.

Of Long Measure, or Yard Measure.

Linnen, Woolen, Board, Glass, Pavement, Land &c. are measured by this Measure, of which a Barly-corn is the least, 3 Barly-corns make one Inch ; 12 Inches one Foot ; 3 Foot one Yard ; 3 Foot 9 Inches one Ell ; 6 Foot one Fathom ; 5 Yards and a half, or 16 Foot and an half, one Pole or Perch ; 40 Poles or Perches one Furlong, or Acre in length ; 8 Furlongs one English Miles ; 40 square Poles or Perches one Rod, or a quarter of an Acre ; 4 Rods one Acre.

Of Arithmetick or casting Accounts.

BY observing the former Directions, thou may'st easily learn to know all the Figures ; and by taking Notice of the placing them, thou may'st quickly learn any Number. Understanding that all Numbers are made by the different placing of nine Figures with the Cipher o.

In Numeration the first Figure is an Unite, the second Ten, the third an Hundred, as for Example ;

Thousand Hundred Ten Unite

Which is, One Thousand, Six Hundred, Fifty Four. 1654.

Now of casting up Accounts of Pounds, Shillings, Pence, observe the Rule following : Suppose your Sum to be Two Pounds, Four Shillings and Eight Pence :

l.	s.	d.
0	4	4
1	3	2
0	4	4
0	7	3
0	3	3
0	1	4
0	1	0
2	4	

Q

You

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You must first cast up the Pence, in which now there is one Shilling eight pence; set down your eight Pence under the Row Pence, and carry your Shilling to the Row of Shillings, where you will find (with the one you carry) one Pound four Shillings; set down your four Shillings under the Row of Shillings, and carry your Pound, and set that, with the other Pound, in the Pound-place, and then you will have your Sum.

l.	s.	d.
2	4	8

The same Rule follows in greater Sums.

Forms of Bills of Exchange, Receipts, &c.

The First Bill.

Outland

Venice, the 25th of June, 1702.

200 Sterl

AT three Months after Date of this my first Bill of Exchange, my second or third not being paid pray pay unto Mr. *Edward Evans*, or Order, the Sum of 200 *l. Sterl.* Value receiv'd of Mr. *John Edwards*, at Four Shillings three Pence per Piece of Eight: At Time pray make good Payment, allowing it to the Account (as per Advice)

200 *l. Sterling* to Mr. *James Rollins*, Merchant, Bristol.

Your Loving Friend,
Robert Prestor

Venice, the 25th of June, 1702.

200 *l. Sterl*

AT three Months after Date of this my second Bill of Exchange, my first and third not being paid pray pay unto Mr. *Edward Evans*, or Order, the Sum of 200 *l. Sterl.* Value receiv'd of Mr. *John Edwards*, at Four Shillings three Pence per Piece of Eight: At Time pray make good Payment, allowing it to the Account (as per Advice)

200 *l. Sterling* to Mr. *James Rollins*, Merchant, Bristol.

Your Loving Friend,
Robert Prestor

Venice, the 25th of June, 1702.

200 *l. Sterl*

AT three Months after Date of this my third Bill of Exchange, my first and second not being paid, pray pay unto Mr. *Edward Evans*, or Order, the Sum of 200 *l. Sterl.* Value receiv'd of Mr. *John Edwards*, at four Shillings three pence per Piece of Eight: At Time pray make good Payment, allowing it to the Account (as per Advice)

200 *l. Sterling* to Mr. *James Rollins*, Merchant, Bristol.

Your Loving Friend,
Robert Prestor

The Hosiery's Bill, June 1, 1702.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Six Pair of Silk Stockings for your Wife,	04	10	00
at 15 <i>s.</i> per Pair, —————			
To 3 Pair for your self Worsted Stock-	00	09	00
ings, at 3 <i>s.</i> per Pair, —————			
To 2 Pair for your Daughter <i>Molly</i> , Silk	01	00	00
A Knit Silk Wastecoa for your Wife	10	00	00
A Knit Worsted one for your self,	00	15	00
	16	14	00

A Receipt.

Received, *August 9. 1702.* of Mr. *Tho. Payall*, Two Pounds fourteen Shil-
 lings and Six-pence, in full Payment of
 this Bill,
 per me, *Richard Scrapemoney.*

A Receipt in Full.

Received. *September 3. 1702.* of Mr. *John Johnson*, the Sum of Fifty one
 Pounds, Nine-pence Half penny, which
 is in full of all Accounts whatsoever to
 this Day. I say receiv'd
 by me, *John Contented.*

A Receipt for Rent.

Received, *Dec. 25. 1702.* of Mr. *Lawrence*
Behindhand, Thirty Pounds in full
 for a Quarter's Rent due at *Michaelmas*
 last past, all Taxes being allow'd to that
 Day. I say receiv'd
 per me, *Richard Scrapemoney.*

Thus have I run through what I have to say for
 my Learner's Spelling, Reading, and writing true En-
 glish ; and instruct him in the very Grounds of Arith-
 metick, I will, in the next Place, present him with some
 Copies

Copies of Letters, which may be of considerable Use and Advantage to him, in writing to his Friends and Relations.

A Letter from one Brother to another,

London, July 5. 1703.

Loving Brother,

I Thank God for the Receipt of your Letter of the 1st Instant, wherein I read, with Joy, the miraculous Deliverance of our Sister from being drowned. Oh, how ought we all to live, and be upon our Guard ! Death is hoodwink'd to our Joys here ; and we know not how soon we may ride his pale Horse into the Shades of Darknes. Let us, Brother, look back to our mispent Lives, and reform our selves, lest God, who is all Mercy and Goodness, be provok'd to Renew his Judgments, and punish us with a heavier Hand. Send me the Bible I writ for last ; it lyes upon the upper Shelf in my Closet, next to the Practice of Piety. I intend to pay you a Visit (if God will) one Monday come Seven-night. In the mean time, recommend me to all my Friends and Acquaintance ; for whom, with your self, eternal Happiness is wish'd, by

Thomas Goodwill:

The Answer.

Hartford, July 7. 1703.

Loving Brother,

THE Sense you have of God's Judgments to us, poor Sinners, revives my Heart ; and I am not a little glad, that our Sister's Misfortunes obliges you to renew Acknowledgments receiv'd. Let us then, as you say, turn from our Iniquities, lest we sin, and suffer a worse Punishment. Mr M-----'s Son Job dy'd last Night of [redacted] see how patiently and meekly he resigned to God, would have made an Atheist tremble. [redacted] feed, do I wonder at it ; for he was born of good Parents, who devoted him to God in the Womb ; and their Prayers and Instructions found Favour with the Almighty ; which his Obedience to his Pa-

Parents, his humble Conversation, and meek Disposition witness'd to all Mankind. One thing was remarkable in this gracious Youth, before he dy'd, which I shall never forget as long as I live ; and that is this : As I was going to the River-head, it seems he was sitting upon the Bank, reading in a Book, call'd Parents Groans over their wicked Children ; and I happen'd to take the Lord's Name in vain ; which he over-hearing, mildly rebuk'd me with such Awe and Reverence, as drew Tears from my Eyes ; and I have ever since set a Watch over my Mouth, and thank'd God for the Reproof. — I send you here the Bible you writ for ; but there is one Book in your Closet, which Mrs. Mary has a great Desire to read, and that is, The Life of Christ : I know you are very tender of your Books ; but yet I am satisfy'd, to encourage a good Inclination, you will let her have the Perusal. Let me know your Mind in the next. Farewel my dear Brother, and God be with us all,

Jonathan Goodwill.

From a Master to his Servant.

Windsor June 15 1702

Thomas,

I Am sorry your Mistress should have Occasion to tell me in her last of your Faults. It seems you neglect my Service, and absent your self in the Night from my House ; You know I do not deserve it from you ; therefore consider, God Almighty enjoyns you to be obedient to your Masters Commands ; and how requisite it will be for you to behave your self well, by shunning bad Company, which will bring you to Ruin. No more, but I pray to God to change your Heart, and make you sensible of the Care of your Master,

Richard Injured.

The Answer.

London June 17.

Worthy Master,

'T WAS a Happiness you knew of my Failings ; for by your Advice and Prayers, I thank God, I have abandon'd every thing, but serving him and your
Inte-

Interest; which I don't doubt but you will be satisfy'd in, when you return home to call to an Account, Sir,

Your Faithful Servant,

Thomas Hate Vice.

Advice to Parents and Children.

I. PARENTS, Remember that by your Means, Death, from the first Adam is derived unto your Children; Why should not you be careful and prayerful, and restless about them, until they find Life in the second Adam? Remember, that through your Influence, your Children are defiled with Original Sin: Why should not your Diligence be used, that they may be made Partakers of Regenerating Grace? How apt are you betimes to teach your Children Pride, when you ask them, and show them where they are fine? Or, to teach them Revenge, when you will take a Blow from them to beat what has hurt them? It would certainly more become you to say, Come, ye Children, hearken unto me, and I will teach you the Fear of the Lord. You received every one of your Children from God, with such a Charge as the Mother of Moses had from the Princess of Egypt; Take this Child, and Nurse it for me, and I will give thee thy Wages. If through your Neglect, they are found ignorant and vicious, you shall suffer for their Sins, as well as they for yours. A well taught Child is no little Honour to the Owner of it, but nothing is more lamentable, than to be the Father or Mother of a Fool. Be as desirous to have all Things orderly in the Minds and the Lives of your Children, as you are desirous to have all Things beautiful in their Bodies. Avoid all bad Principles, which like the Leprosie of Naaman, may go down from you to them. Avoid all bad Practices, which will make them like wicked Ahaziah, if they walk in the way of their Father and Mother. Catechise them frequently, solemnly, with a lively Application, and bring them up in the Nurture and Admonition of the Lord.

II. CHILDREN, Consider that thou may die as young,

young as you are ; you may see Graves in the Field shorter than the smallest of you all. Consider, that you may perish as young as you are ; there are small Chips, as well as great Logs in the Fire of Hell. Consider, that it is wonderful pleasing unto the Lord Jesus, Christ. for such as you are to seek unto him : He had said, They that seek me early shall find me. Well then, Children, hearken unto the good Instructions of your Parents ; if you would keep out of untimely Misery, you must honour them. When they bid you study your Catechism, and to order your Children of *Eli*, of whom 'tis said, *They hearken'd not unto the Voice of their Father, because the Lord would slay them.* Be counsell'd, Children not only to learn well, but to live well. Be counsell'd to shun Sin, especially shun the Sin of evil Speaking. A Child that shall call wicked Names, or use cursed Oaths, or utter filthy Words, is in a worse Condition, than one of the Children in the Gospel possess'd by the Devil. Shun the Sin of Sabbath-breaking. The Devil is the Play-Mate of the Child, that will play on the Lord's Day. Shun the Sin of Lying. The Child that will tell a Lie, must one Day roar in Hell, O for a Drop of Water to cool my Tongue ! And keep clear of bad Company : If you see a profane Child, be not intimate with that Child of *Belial*. You had as good fall into the Power of the Bears, which devour'd the Children that mock'd the Minister of God, as fall into the Hands of bad Companions. Be also counsell'd to pray much. When Children were brought unto Jesus Christ, he bless'd them ; how much more will he bless you, if you go your self unto him ? O go alone every Day, and pray hard. Pray for a new Heart, for the Pardon of your Sins, and for an Interest in Jesus Christ Let this Thought encourage you, There are more Children in Heaven, than of any other Age.

A Prayer to be said in the Morning.

O Lord God, thou art the Father of Heaven and Earth, and the Father of all Mercies, by whom alone I live, move, and have my Being, who tookest
P me

me out of my Mother's Womb, and hast ever since preserved me to this Day. I beseech thee protect me this Day, that I may fall into no Sin, and keep me safe from the Temptations of Satan. Bless my Parents, Friends, and Acquaintance. Defend our Sovereign Lady Queen A N N, thy Church. and the true Protestant Religion, from Popery and Idolatry ; and grant that when this mortal Life is ended, I may live and reign with thee for ever in Glory, *Amen.*

A Prayer for the Evening.

Holy and glorious Lord God, I, thy poor Creature, prostrate my self before thy blessed Majesty, this Evening, humbly beseeching thee, for Jesus Christ his sake, to pardon all my Sins and Iniquities. Bless my Parents in their Bodies and Soul ; instruct them, O Lord, that they may instruct me in thy true Religion, that I may not be insnar'd with the Idolatry and false Doctrine of Popery. Be with me this Night in my lying down ; let me sleep in thy Fear, that whether sleeping or waking, living, or dying, I may be always thine, through Jesus Christ my Lord and Saviour. *Amen.*

A Morning Prayer for Youth.

Almighty God, and Lord of Heaven and Earth ; thou art holy ; but I was shapen in Iniquity ; I was by Nature a Child of Wrath, for my first Father sinned, and I in him. But, for ever blessed be thy Name, for the Way which thou hast found out, for the Recovery of poor fallen Sinners, by Jesus Christ, out of an Estate of Sin and Misery ; who came to seek and save such as were lost ; who died to save his People from their sins, and from that eternal Death which we all deserve by our Sins ; who bore thy Wrath, to deliver those that believe in him from Wrath to come. O help me to see my absolute Need of an Interest in Christ, and the Insufficiency of mine own Righteousness to justify and save me. And seeing that I am told in thy Word, That no Man can come to Christ except the Father draw him ; Lord, put forth thine Almighty drawing Power upon my Soul, that I may be help'd to come to him ;

im : Let it be given to me to believe on the Name of
thy Son Jesus Christ, in whose Name alone there is Sal-
vation; that so I utterly renouncing all Confidence in
mine own Righteousness, he may be made of thee unto
me Wisdom, Righteousness, Sanctification, and Re-
emption. And now, Lord, I bless thy Name, this
Morning, for thy preserving me the Night past, and re-
freshing my Body with Sleep and Rest. O put thy Fear
into mine Heart, and let it be before mine Eyes all this
Day, that I may not sin against thee. Help me this
Day, in the Discharge of my Duty towards thee, and
all my Relations. Bless my Parents, and help me to be
obedient to them; and bless all my Relations with New-
covenant Blessings; and bless me thy poor unworthy
creature, and pardon all my Sins, and accept of my
Person, and weak Performances, for the Sake of Jesus
Christ, to whom with thy self, and Holy Spirit, be ever-
lasting Glory and Praise. Amen.

Evening Prayer.

O Lord I praise thee, for lengthening out my Life
one Day longer, who have deserved to have been
cast into the lowest Hell. O that the Goodness and
long-suffering of God towards me, might lead me to
repentance. Lord, humble me for all my past Sins,
original and actual, and for those I have anew been
guilty of this Day. O let the Blood of Jesus Christ, thy
Son, cleanse me from all! Create in me a clean Heart,
O God, and renew a right Spirit within me; and put
thy Spirit within me that I may incline me to walk in
thy Ways, and keep thy Statutes and Judgment, and
obey them. And bless me this Night in my lying down;
refresh my Body with Sleep and Rest; cover me with
thy Wing in the Night season; let me fall asleep with
all my last Thoughts on thee, let my Meditation in the
night watches be on thee; and when I awake in the
Morning, let me be still with thee. Bless, I beseech
thee, my Parents, and teach them what thou would'st
have them teach me, and help me to receive their Instruc-
tion; and let all my Relations be taught of God. And
now, Lord, pardon, own, and accept me in Jesus Christ,
to whom with thy self, and Holy Spirit, be ascribed
lasting, Glory and Praise; both now, and for evermore.

Grace before Meat.

O Lord, bless unto us the Use of these thy Creatures of which by our Sins we have made our selves unworthy; and grant, that the end of our eating and drinking may be better enabled to serve thee in our several Places, through Jesus Christ our Lord and Saviour. Amen.

Grace After Meat.

GOOD God, as thou hast now filled our Bodies with thy good Creatures so be pleased we beseech thee to feed our Souls, and to endue us with all spiritual Blessings, through Jesus Christ our Lord and Saviour. Amen.

Grace before Meat

O Lord, lift up our hearts to look unto thee for a Blessing upon our Meat, that we may comfortably use thy Creatures as Pledges of thy Favour, through Jesus Christ. Amen.

Grace after Meat.

AS thou hast filled our Bodies, O Lord, with thy good Creatures, so be pleased to endue our Souls with all spiritual Blessings in heavenly Things, through Jesus Christ our Lord. Amen,

Reading the Paragraph from DUBLIN, *April* the 11th. incerted in ABEL'S POST-BOY, *Thursday April* the 23d. 1713. Wherein he basely Reflected on the Protestants, (and saith,) That ill Weeds grows apace which can admit of no other Construction, but, notwithstanding they were Weeded, by that Bloody Massacre in 1642: They are now very Numerous this put me in mind of Bishop USSHER Prophecy which take as followeth.

THE
PROPHECIES
AND
PREDICTIONS

Of the late Learned and Reverend

JAMES USHER,

Lord Archbishop of ARMAGH,

And Lord Primate of IRELAND.

Relating to *ENGLAND, SCOTLAND, and IRELAND.*

THough in these latter Ages of the Church, many Learned and Pious Men, have made it a question, whether God now speaks to any by prophetick Spirit; yet surely it were a great boldness and Presumption for any peremptorily to determine that he does not; for though it must be acknowledged, that these ways of God's revealing himself, are less frequent in these last and worst times, since the great Reason assigned for the frequency of Miracles and Revelation in the first Ages of the Church, *viz.* for converting Men to, and conforming them in to the Christian Faith, is in great measure ceased; For we have now a more sure Word of Testimony, as the Apostle St. Peter says, to wit, the written Word of God: Wherein we have the Christian Doctrine displayed, together with our Saviour and Apostles Lives, Miracles, and Examples of our Saviour and Apostles. But there is nothing has brought the matter of Prophecy and Revelation into so much question, as the Frauds and Forgeries of Lying Popish Priests, who counterfeited Miracles have strove each one to establish their

their several Orders; or for the magnifying their particular Saints, Patrons, or Patronesses, have filled the World with most ridiculous and absur'd Stories of pretended Miracles: But God be thanked, the Author we have here proposed, is removed far enough from the Exception that may be justly taken against those we were speaking of, being a Person of that known Learning, Piety, and Integrity; for all which he is famed through the Christian World, that 'twould be needless as well as impossible for me to recommend him.

Now to confirm what I have been saying, that the Spirit of Prophecy has not wholly left the World, even in this Age, I have here proposed this great Man, Archbishop *Usher*, for an Example, as it is deliver'd by Dr. *Bernard*, Chaplain to the Archbishop. And certainly let any Man lay aside Prejudice, and reflect on what has been already accomplished, as to his own particular, as well as in some part to *Ireland* formerly, and what is now sadly fulfilling in that miserable Kingdom, and he will be forced to confess, that this holy Man was indeed a Prophet.

The Author of the Life of this excellent and Worthy Primate and Archbishop, gives an Account, that among other extraordinary Gifts and Graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a Spirit of Prophecy, whereby he gave out several true Predictions and Prophecies of things a great while before they came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that abhor'd Enthusiastick Notions, being too Learned, Rational, and knowing, to admit of such idle Freaks and Whimfies; yet he Protest, That several times in his Life he had many things impress'd upon his mind, concerning future Events, with so much Warmness and Importunity that he was not able to keep them secret, but lay under an unavoidable necessity to make them known.

From which Spirit he foretold the *Irish* Rebellion Forty Years before it came to pass, with the very time when it should break forth, in a Sermon Preached in *Dublin* in 1601. where from *Ezek. 4. 6. Discoursing concerning the Prophets bearing the Iniquity of Judah forty Days,*

Lord therein appointed a Day for a Year; he made this direct Application in Relation to the connivance at Popery at that time. From this Year (says he) will I reckon the Sin of *Ireland*, that those whom you now embrace, shall be your Ruin, and you shall bear this Iniquity. Which Prediction proved exactly true; for from that time 1601 to the Year 1641 was just forty Years, in which it is notoriously known, that the Rebellion and Destruction of *Ireland* happened, which was acted by those Popish Priests, and other Papists, who were then connived at. And of this Sermon the Bishop reserved the Notes, and put a Note thereof in the margent of his Bible, and for twenty Years before he still lived in the expectation of the fulfilling thereof, and the nearer the time was the more confident he was, that it was near Accomplishment, though there was no visible Appearance of any such thing; and (says Dr. Bernard) The Year before the Rebellion broke forth, the Bishop taking his leave of me, being then going from *Ireland* to *England*, he advised me to a serious Preparation, for I should see heavy Sorrows and Miseries before I saw him again; which he delivered with as great Confidence, as if he had seen it with his Eyes, which seems to verifie that of the Prophet, *Amos* 3. 7. Surely the Lord will do nothing, but he will reveal it to his Servants the Prophets.

From this Spirit of Prophecie, he foresaw the Changes and Miseries in *England* in Church and State, for having in one of his Books (called *De Prim. Eccl. Brit.*) given a large Account of the Destruction of the Church and State of the Britains by the Saxons, about 550 Years after Christ, he gives this among other Reasons, why he insisted so largely upon it, That he foresaw that a like Judgment was yet behind, if timely Repentance and Reformation did not prevent it; and he would often mourn upon the Foresight of this long before it came.

From this Spirit he gave mournful intimations of the Death of our late Sovereign *Charles* the First, of whom he would be often speaking with fear and trembling, even when the King had the greatest Success, and would therefore constantly pray, and gave all Advice possible to prevent any such thing.

From this Spirit, he foresaw his own Poverty in Worldly things, and this he would often speak with admiration to the Hearers, when he was in his greatest Prosperity, which the Event did most certainly verifie.

From this Spirit, he predicted the Divisions and Confusions in *England* in matter of Religion, and the sad Consequents thereof, some of which we have seen fulfilled, and I pray God the rest which he feared may not also be accomplished upon us.

Lastly, from this Spirit he foretold, That the greatest stroke upon the Reformed Churches was yet to come; and that the time of their utter Ruine of the See of *Rome* should be when she thought her self most secure: And as to this last, I shall add a brief Account from the Persons own Hand who was concerned therein, which follow in these Words:

The Year before this Learned and holy Primate, Archbishop *Usher* died, I went to him, and earnestly desired him to give me in Writing his Apprehensions concerning Justification and Sanctification by Christ, because I had formerly heard him preach upon those Points, wherein he seemed to make those great Mysteries more intelligible to my mean capacity, than any thing which I had ever heard from any other; but because I had but an imperfect and confused remembrance of the particulars, I took the boldness to importune him, that he would please to give a brief Account of them in Writing, whereby I might the better imprint them in my Memory, of which he would willingly have excused himself, by declaring his Intentions of not writing any more, adding, that if he did write any thing, it should not exceed above a sheet or two; but upon my continued importunity, I at last obtained his promise.

He coming to Town some time after, was pleased to give me a Visit at my own House, where I failed not to challenge the benefit of my Promise he had made me: He replied, that he had not writ, and yet he could not charge himself with any breach of Promise; for (said he.) I began to write, but when I came to write of Sanctification, that is, of the New Creature which God formeth by his own Spirit in every Soul which he doth truly

truly regenerate. I found so little of it wrought in my self, that I could speak of it only as Parrots, by Rote, and without the Knowledge and Understanding of what I might have exprest, and therefore I durst not presume to proceed any farther upon it.

And when I seemed to stand amazed to hear such an humble Confession from so great an experienced a Christian: He added, I must tell you, we do not well understand what Sanctification and the New Creature are: It is no less than for a Man to be brought to an entire resignation of his Will to the Will of God, and to live in the Offering up of his Soul continually in the Flames of Love, as a whole Burnt-Offering to Christ; and how little (says he) are many of those who profess Christianity experimentally acquainted with this *Work* on their Souls.

By this Discourse I conceived he had very excellently and clearly discovered to me that part of Sanctification which he was unwilling to write.

I then presumed to enquire of him what his present apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of *England*, *Scotland*, and *Ireland*, of which this Reverend Primate had spoken with great Confidence many Years before, when we were in the highest and fullest state of outward Peace and Settlement. I asked him whether he did believe those sad times to be past, or that they were yet to come. To which he answer'd, That they were yet to come, and that he did as confidently expect it as ever he had done: Adding, that this sad Persecution would fall upon all the Protestant Churches in *Europe*. I replied, that I did hope it might have been past as to these Nations of ours, since I thought, that though we, who are the People thereof, have been punished much less than our Sins have deserved, and that our late Wars had made far less devastations than War commonly brings upon those Countries where it pleaseth God in judgment to suffer it; yet we must needs acknowledge, that many great Houses had been burnt, ruined, and left without Inhabitants, many great Families impoverished and undone, and many thousand Lives also had been lost in that bloody War, and that *Ireland* and *Scotland*, as well as *England*, had drunk, very deep of the Cup

Cup of God's Anger, even to the overthrow of the Government, and the utter desolation almost of a very great part of those Countries.

But this holy Man, turning to me, and fixing his Eyes upon me with a serious and irefull Look, which he usually had when he spake God's Word, and not his own; and when the Power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spake to me; he said thus:

Fool not your self with such hopes, for I tell you, All you have yet seen hath been but the beginning of Sorrows to what is yet to come upon the Protestant Churches of Christ, who will e'er long fall under a sharper Persecution than ever yet was upon them; and therefore (said he to me) look you be not found in the outward Court, but a Worshipper in the Temple before the Altar; for Christ will measure all those that profess his Name, and call themselves his People; and the outward Worshipers he will leave out to be trodden down by the Gentiles. The outward Court (says he) is the formal Christian, whose Religion lies in performing the outward Duties of Christianity, without having an inward Life and Power of Faith and Love uniting them to Christ, and these God will leave to be trodden down, and swept away by the Gentiles; but the Worshipers within the Temple, and before the Altar, are those who do indeed worship God in Spirit and in Truth, whose Souls are made his Temple, and he is honoured & adored in the most inward Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections, yea, and their own Wills to him; and these God will hide in the hollow of his Hand, and under the shadow of his Wings. And this shall be one great difference between this last and all the other preceeding Persecutions; For in the former the most eminent and spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last Persecution they shall be preserved by God as a Seed to partake of that Glory which shall immediately follow, and come upon the Church, as soon as ever this Storm shall be over; for as it shall be the sharpest, so it shall be the shortest Persecution

secution of them all ; and shall only take away the gross Hypocrites and formal Professors, but the true Spiritual Believers shall be preserved till the Calamity be over.

I then asked him, By what Means or Instruments this great Tryal should be brought on ? He answered by the Papists. I replied, That seemed to me very improbable they should be able to do it, since they were now little countenanced, and but few in these Nations, and that the Hearts of the People were more set against them then ever since the Reformation. He answered again, That it would be by the Hands of Papists, and in the way of a sudden Massacre ; and that the then Pope should be the chief Instrument of it.

All this he spake with so great Assurance, and with the same serious and concerned Countenance which I have before observed him to have, when I have heard him foretell some things which in all humane Appearance were very unlikely to come to pass, which yet I my self have lived to see happen according to his Prediction, and this made me to give the more earnest Attention to what he then uttered.

He then added, That the Papists were in his Opinion the Gentiles spoken of in the 11th of the *Revelations*, to whom the outward Court should be left, that they might tread it under foot : They having received the *Gentiles* Worship, in their adoring Images, and Saints departed. and in taking to themselves many Mediatours : And this said he) the Papists are now designing among themselves, and therefore be sure you be ready.

This was the substance, and I think (for the greatest part) the very same Words which this holy Man spake to me at the time before mentioned, not long before his Death, and which I writ down, that so great and notable a Prediction might not be lost and forgotten by my self and others.

This gracious Man repeated the same things in substance to his only Daughter the Lady *Tyrril*, and that with many Tears, and much about the same time that he had expressed what is aforesaid to me, and which the Lady *Tyrril* assured me of with her own Mouth to this purpose.

That

That opening the Door of his Chamber, She found him with his Eyes lift up to Heaven, and the Tears running apace down his Cheeks, and that he seemed to be in an Extasie, wherein he continued for about half an hour not taking any notice of her, though she came into the Room, but at last turning to her, he told her, that his Thoughts had been taken up about the Miseries and Persecutions that were coming upon the Churches of Christ, which should be so sharp and bitter, that the Contemplation of them had fetched those Tears from his Eyes, and that he hoped he should not live to see it, but possibly she might, for it was even at the Door : Therefore take heed (says he) that you be not found sleeping.

The same Things he also repeated to the Lady Byffe, Wife to the present Lord Chief Baron of *Ireland*, but with adding this circumstance, That if they brought back the King, it might be delay'd a little longer, But (saith he) it will surely come, therefore be sure to look that you be not found unprepared for it.

To conclude in the Words of Dr. Bernard, speaking of this excellent Person, Now howsoever I am as far from heeding of Prophecies this way as any ; yet with me it is not improbable, that so great a Prophet, so sanctified from his Youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary Motions and Impulses, in doing the Watchman's part, of giving warning of Judgments approaching.

FINIS.

Hannah Wicks

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